DOCUMENT RESUME

ED 216 800 RC 011 663

TITLE	Indian Culture in the Classroom. A Joint Effort of the Community and School.
INSTITUTION	Oklahoma Univ., Norman. Southwest Center for Human Relations Studies.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
PUB DATE	78
GRANT	G06-77-01009(529)
NOTE	202p.
EDRS PRICE	MF01/PC09 Plus Postage.
DESCRIPTORS	American Indian Culture; *American Indian Studies; Community Involvement; *Community Resources; Community Surveys; Cultural Awareness; *Cultural Education; Elementary Secondary Education; *Enrichment Activities; Human Resources; Language Enrichment; *Teacher Developed Materials; Tribes
IDENTIFIERS	*American Indian History; Creek (Tribe); Cultural Contributions; *Culture Based Curriculum; Oklahoma; Osage (Tribe); Shawnee (Tribe)

ABSTRACT

Designed to capture the rich essence of local Indian culture and to involve members of the Indian community, the guide reflects the story of seven teachers who portrayed in their classrooms the rich culture of the Creek, Osage and Shawnee Indians. Section I introduces the reader to the teachers, the classes they taught, and their initial steps in developing their lesson plans. Section II describes how each teacher captured a desired aspect of the culture and brought it to life in the classroom, such as the collaboration with members of the Creek Council to study contemporary issues of the Creek Indians in a middle school English class and a high school social studies class; insights into the Osage culture and history through storytelling, along with ideas of how to teach first, sixth, seventh and eighth grade students; and insights of Shawnee Indian culture and history through language instruction and information was used in a middle school bilingual education class (multilingual stories are provided). Section III presents teachers' reflections of their involvement in the development and teaching of Native American materials. (ERB)

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INDIAN CULTURE
IN THE
CLASSROOM

A joint effort of the community and the school

RC 011663

INDIAN CULTURE IN THE CLASSROOM

A JOINT EFFORT OF THE COMMUNITY AND SCHOOL

SOCIAL SCIENCE EDUCATION CONSORTIUM
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[1978]

The project presented or reported herein was performed pursuant to a grant from the U.S. Office of Education, Department of Health, Education, and Welfare, Title VII Native American Cultural Unit Grant G06-77-01009 (529). However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

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rec OCT 4, 1979

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INTRODUCTION

This Guide stems from the conviction that the teaching of Indian Culture should be specific as to Tribe, capture the rich essence of local Indian culture, and significantly involve members of the Indian community in the process.

It is the story of seven teachers who teamed with local Indian community persons to vividly portray in their classrooms the rich culture of the Creek, Osage and Shawnee Indians. It tells who the teachers are, how they got started, what they did, who assisted them, and concludes with their own reflections on what happened during the process.

Our special thanks to the seven team leaders who successfully brought the project from idea to life. They are Penny Goldesberry, Judith Flores, Polly Fazekas, Linda Mason, Norma Perdue, Tommy Thomas and Mary Young. The reader will have the opportunity to share their frustrations, challenges, and successes in every page of the Guide.

Not to be overlooked, are the multitude of administrators, other teachers, students, and Indian community persons who worked hand in hand with the team leaders to bring this publication to fruition. You will find their names and contributions listed at the end of Parts A, B, and C in Section II.

The Guide would not have been possible without a Title VII Grant from the U. S. Office of Education. The Grant made it possible for Ira Eyster and Anita Chisholm to provide the overall leadership which enabled the seven team leaders to bring the project to fruition. Through the resources provided by the Grant, Candi Osborn wrote the section entitled "Meet the Teachers," Kay Walters, Office Manager, edited and organized the materials, Janna Jones served as Project Secretary, Barbara Wilson assisted in typing this publication and Shirley Adkins assisted with the research. Our thanks to all who contributed so diligently.

Ira Eyster	Anita Chisholm
Project Director	Project Coordinator

AN OVERVIEW TO THE CONTENTS OF THIS GUIDE

Primarily the Guide answers three questions: Who developed the materials? What materials did they develop? How did they feel about it?

In Section I, Candi Osborn introduces the reader to the team leaders, tells something of the classes they teach, and of their initial steps in developing their lesson plans. Although the reader may wish to pick and select from Section II they will find Section I an essential initial step to a more meaningful explanation of the second part.

Section II describes how each team leader captured a desired aspect of the culture and brought it to life in the classroom. There are three parts to this section with a given part telling how each teacher accomplished this task. In Part A of Section II Linda Mason and Norma Perdue describe how they collaborated with members of the Creek Council to study about contemporary issues of the Creek Indians in a Middle School English class and a High School Social Studies class. In Part B Penny Goldesberry, Polly Fazekas, and Mary Young provide many insights into the Osage culture and history along with ideas of how to teach it to first, sixth, seventh, and eighth grade students. Part C abounds with insights of Shawnee Indian culture and history as Judith Flores tells how she used this information in a bilingual education class of Middle School students. Tommy Thomas collaborated with an interdisciplinary team to interpret the Shawnee culture into art, mathematics, science and social studies at the Middle School level. Parts A, B, and C of Section II conclude with description of sources used by the team leaders.

Section III presents reflections of the team leaders on the following four basic questions: (1) How successful was this unit from your viewpoint and the viewpoint of your students? (2) What advice do you have for teachers who may wish to do a similar unit? (3) In what ways were students involved in collecting data? (4) Other than the resource persons you identify on pages 30, 86, 193 in what ways did administrators, other teachers, parents and the community become involved in this project?

Although our biases dictate that reading the entire Guide would be most profitable,our judgment indicates there may be those who desire to select and read specific sections. For such readers we suggest the following steps:

1. Note the Guide was made possible through a Title VII E.S.A.A. Grant to the Southwest Center for Human Relations Studies, University of Oklahoma.
2. Read Section I and meet the team leaders who made the Guide possible.

3. Check the index page to determine the location of the particular culture or subject area content for which you are most interested. For example, if you are a bilingual education teacher you may wish to turn to pp. 100-110 to find out how Judith Flores used Indian culture in a bilingual setting. If your interest is information on a specific culture rather than a subject matter methodology you may wish to read only those parts of Section II that provide specific cultural information. Such information is interwoven in each lesson plan particularly in parts B and C.

4. Study the last pages of each part in Section II to find where the team leaders obtained their information and assistance.

5. Especially read Question #2 of Section III which provides advice from the team leaders to those teachers who may wish to bring culture to the classroom through the community in which they teach.

SECTION I

MEET THE TEAM LEADERS
WHO
MADE THIS BOOK POSSIBLE

If you had to characterize the eight teachers who developed Native American cultural units, the first thing would be their interest and curiosity about Indian culture, quickly followed by the belief that these units would improve the students' understanding and appreciation of minorities. Their only concern is "not having the time and resources necessary to do a thorough job."

Interestingly, the teachers' expertise ranged from reading specialist to science teacher. Some had prior experience with curriculum development, and others wanted to try their hand at it. For all of them, it was the challenge to test their skills as teachers...could they create positive attitude change? Would their favorite teaching methods be effective? Did they understand their pupils' needs enough to spark their interest and motivate them to climb new mountains? Their successes were overwhelmingly evident in community involvement, parent participation, and student enthusiasm.

What made these teachers different? Draw your own conclusions from these brief introductions:

Judith Flores

When you have 37 sixth, seventh, and eighth graders whose primary language is generally not English, what do you do? "You expose the child to the cultural diversity of the society in which he now lives, so, as he grows into an adult, he will be able to more fully understand the American social system," explains Judith Flores, a bilingual teacher for more than twelve years.

The mother of four bilingual/bicultural children, Judith started her bilingual teaching in Mexico City where she taught English as a second language for eleven years. Besides working as a bilingual teacher, translator and researcher in the Oklahoma City Public Schools, Judith, a Spanish major, is an adjunct faculty member of the Oklahoma City University since 1977 where she teaches "Techniques of the Teaching Methods of English as a Second Language," in the bilingual/multi-cultural education program. Her bilingual interest is such that she has completed her master's degree this year with an area of concentration in bilingual/multi-cultural education with the support of a scholarship and she obtained a certificate in history to teach cultural diversity.

"I have never taught Native American cultural units," Judith said when she started. "Since I had been actively involved in many Community Action programs (CAP) and had been a presentor at bilingual workshops for the public schools in Oklahoma City, I realized that there were very few curriculum materials available on the Native American, and I was interested in developing these materials. I felt it would be a challenge as I frankly did not understand the Native American value system though I was raised in Oklahoma. I also thought it would help my professional growth and be of interest to my students.

Although Judith does not have any Indian students in her current classes, her Vietnamese, Mexican, and Mexican-American students are testimony to her stimulating classes that open minds toward pluralistic effective values.

"Hopefully, the developed units will aid the Native American students who are also taught English as a second language in some of the Oklahoma City school system bilingual labs," Judith says.

* * *

Mary Young

This full-blood Osage Indian has taught English, economics, civics, American history, reading, spelling, and physical education to sixth through tenth graders for the past nine years. Currently, 20 of her 90 students are Indians in a class Mary characterizes as average, lower-middle economic status influenced by a rural environment. Recognizing the special reading needs of her slower students, Mary has set her sights on becoming a reading specialist. She is a social studies and English teacher at Pawhuska Middle School.

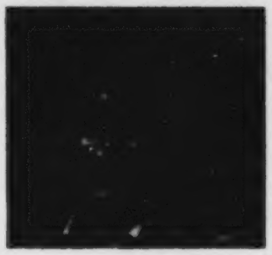
Besides never having taught Indian culture as a motivator for Indian students, Mary decided to develop a unit to test her ability to write a curriculum guide. But more importantly--because it hits at the essence of the project--"I wanted to control the adjectives that would be used in describing the Osage... the image that would be projected," she says.

* * *

Tommy Thomas

Long aware of the need for materials on Native American culture, Tommy Thomas co-authored an interdisciplinary two-week unit on Native American culture for a sixth grade class last year. Supported by this successful experience, the nine-year art teacher decided to try an arts and crafts unit in one of her middle school art classes, which includes four Native Americans among the 32 enrolled students. "I believe all students have talent in art. My problem is finding the one talent each has to make art a successful experience," Tommy says. She believes bicultural instruction can unleash culture-oriented art styles and crafts in her bicultural students and encourage experimenting in art styles by the other students.

* * *



Norma Perdue

Norma is an English teacher at Okmulgee Middle School. In a teaching career spanning twenty years, Norma has worked with students in business education, library science, English and adult education. Through these experiences, she's learned to adapt teaching techniques to enhance subject matter, such as drills in business education and activities, discussion and filmstrips to supplement lectures in her English classes.

* * *

Linda Mason

Now meet a teacher that has never experienced any stereotyping or personality conflicts with her Indian students--Linda Mason at Okmulgee High School. Perhaps one key to Linda's success with Indian students is that she has long made a practice of incorporating Native American history in Oklahoma history, minority history, and values clarification classes. Also, an inservice teacher in multi-cultural education, this social studies teacher "learned to acknowledge as well as respect the values systems of all students regardless of race or economic background." As a result, her seven years of teaching experience cover minority studies, history, and civics plus participation in an alternative school. These experiences have shaped her philosophy on multi-cultural education so that today she favors the "inquiry approach" with her 15 Indian students and other minority students because it is "more effective in motivating students to learn as well as enjoy social studies."

* * *

Penny Goldesberry, a reading specialist at Pawhuska Elementary School set out with the ambitious project of develop- a guide for K-3 to provide special motivation for the Osage youngster who doesn't like to come to school. Penny Goldesberry was very familiar with the excessive absenteeism and tardiness of some Indian students, a problem that has required her summer time efforts at private, catch-up tutoring since she began teaching in 1969.

Penny Goldesberry

Penny's experience with remedial teaching in her nine years of teaching first, second, and third grades, and high school English resulted in her own emphasis on individualizing instruction to meet the needs of such students. Often these students were Native Americans, a group which Penny identified with-- she's an Osage Indian. That's one reason she undertook the project. "I wanted to have the opportunity to learn more about my own cultural heritage. And, the challenge of integrating information concerning the Osage Indian into school curricula was intriguing," Penny noted.

Penny initiated her first experience with bicultural education for remedial students with a high school English unit on Bury My Heart at Wounded Knee, a book about the last Native American military struggle with the soldiers. The unit's successful results whetted her interest in bicultural education. In addition, Penny's activities helping the school Indian counselor and serving on the Title IV Parent Committee made her more aware of Indian parent distrust of schools, which are institutions most Indians deemed as basically foreign to their values and hostile to their culture. Yet, there is hope among the Indians that projects, such as Penny's, will encourage Indian children to realize their culture's values while decreasing the stereotyping and prejudice present in many classrooms.

* * *

Polly Fazekas

A Creek-Cherokee Indian and first grade teacher in Pawhuska, Polly Fazekas has always been interested in the different Oklahoma tribes and their customs. The eight-year veteran Pawhuska teacher was particularly attracted to the Osages, six of whom were in her first grade class of 25. Polly's "average first graders" were delighted whenever she shared diverse cultural backgrounds with them, and they actively participated in short class discussions on the different ways people live, dress, attend school, and observe customs. Many of these discussions centered around the local Osages, and some of the students related Osage legends. Encouraged by this spattering of bicultural education, Polly was further stimulated by her summertime tutoring of seven to thirteen-year old Osage children.

* * *

Initial Steps

Like the other eight teachers, Polly spent time trying to determine how to begin her research and how to handle the unit. She decided to create a unit on the culture and traditions of the Osages so that her students would gain an insight into the past and present Osage traditions and the tribe's future.

In order to determine which period of Osage history she wanted to deal with, Polly began her research by reading. "I felt as I finished my reading I would be more assured of what questions to ask and what sources or resources I'd need," she explained, noting an Osage Indian librarian's guidance in selecting history books. "Due to lack of knowledge of Osage history, I felt I had to do more reading than I would have if I had been a tribe member," she explained.

Nevertheless, Polly was "insecure" about the awesome burden of finding things that would be important to the Osage people, especially since most of the books she read on Osages had been researched for five years or more in contrast to her research efforts of a few months. "Mrs. Chesswalla and Violet Willis (Osage resources) were very encouraging and helped me overcome some of the inferiority. (They said) that the (Osage) people would be understanding about the short time period I had to collect the data," Polly related.

To find classroom resources and to utilize the community, Polly quickly made contact with the school administration, Indian authorities and organizations, the Osage Indian Agency and the local civic organizations, all with the purpose of getting their reactions and concerns, their commitment and resource suggestions. Three of these groups--Title IV Indian Education committees, Johnson-O'Malley school lunch programs, and the Indian agency--were involved in a united, coordinated base of support.

As a minority group member herself, Judith focused on the dimensions of life style, stereotypes and Native American problems in school. She saw her efforts devoted to developing the Native American students' acceptance of her teaching approach, stimulating their participation and interest in school work, and helping them adapt to the "foreign" school environment. Her strategy, then, was to focus on cultural heritage and today's Indian life styles. She found the emphasis on cultural diversity helpful in developing vocabulary and language use through discussions and activities about history, customs, and traditions.

Tommy also chose the Shawnee, preferring to develop a unit for her sixth graders on the arts and crafts of this tribe. Before proceeding, she contacted the tribal office in Shawnee for their recommendations. With the help of the Indian counselor at Moon, she asked interested parents for ideas and suggestions for the unit, the research topics, and theme.

After discovering very little information from resource people on Shawnee arts and crafts, Tommy resorted to the Oklahoma Historical Society in Oklahoma City. Her opinion that "materials on Shawnee are scant" was soon confirmed. She simply could not find any music, art, films, or filmstrips on the tribe. As a result, Tommy did most of the research herself using the Historical Society. In order to research at the society, Tommy had to juggle her schedule around their 9 am to 5 pm weekday hours and semi-monthly Saturday morning hours. "Time made it difficult to do a complete search," she comments. Tommy did find it helpful to review her college notes on collecting and obtaining data from the library.

Although Penny was familiar with many potential resource people, she first secured school administration backing, then advised with a few prominent Indians. The people provided names of possible resources while encouraging her to contact Indian authorities and organizations, such as the Osage Tribal Council. In addition, Penny discussed the project with the Kiwanis Club.

Mary's focus was on Osage Indian Dances, a topic that required researching through living resource people rather than published information.

Both Okmulgee teachers, Norma and Linda, collaborated on "Contemporary Affairs of the Creeks" because they soon realized the need for using Indian resources to interview the urban and rural Creek communities. Norma, for example, was interested in Creek families--both urban and rural--and how they felt about the "old ways" and the "new ways," Linda, on the other hand, wanted to know these families' attitudes toward current treaties and tribal affairs and how they affected traditional customs, family life, and cultural and social attitudes. Her goal was to help students draw conclusions about the positive and negative force to change in their lives as illustrated by the Creeks.

Community Involvement

The most important part of the project was achieving community involvement of parents, representative Native Americans and civic groups. Most of these people acted as liaisons with the Indian community..."bridges" for the teacher. Since the most essential aspect of a school is curriculum, teachers had to get out into the community and find Indian resources willing to put the unit together. As a result, the Indians' historical separation from school changed to a more relaxed experience with the school environment. In Tommy's case, parental involvement was a problem since many of the Native American families did not have cars or phones. So, finding a key person to participate in recruiting Native American resource people was crucial to developing the necessary community involvement for her project. For most teachers, this key figure was a Native American (such as the school Indian counselor) because many of the more traditional Indians needed assurance that their shared information would not be distorted or misused. Of course, attempts to get participation and resource suggestions sometimes failed. One teacher, for instance, talked to the Title IV Advisory Committee about the project, but only one volunteered to help her.

Linda was more handicapped in developing community support than the other teachers because she was new to Okmulgee when she started the project. Consequently, she had no idea of available resources in her community. Familiar with the value of using resources, Linda made contact with the Creek tribal chief who welcomed the opportunity to help her find the "right people" and also alerted her to the use of the Creek Nation Library.

Wherever they recruited backing, the teachers had a chance to explain their project. Questions ranged from why they wanted the information to how they would use it, from who was involved to when would the unit be presented. One alert librarian wanted to know when the unit would be published, how she could obtain a copy and who could use the unit.

Knowledge of potential resource people quickly increased as the teachers contacted the Indians. Polly, for example, knew a retired Osage Agency employee through school activities. Not only was this Osage woman a local newspaper contributor, she aided historian John Matthews with his Indian books. Another lady provided information about designs and symbols for illustrations and materials while a sixth grader undertook the artwork. In her visits to the Osage Indian Agency, Polly discovered an employee who volunteered to demonstrate beadwork and to advise Polly on what parts of Osage history to gloss over because of taboos. Coincidentally, Polly learned that the Pawhuska Historical Society was compiling The History Of Osage County, and the curators were willing to exchange materials with her. Through her church, Polly knew an authority on the peyote religion and Osage burial customs plus an Osage-Creek who contributed his reminiscences about being a chauffeur for some of the "rich Osages" in the early 1900's. Polly's efforts were not limited to the community--she counseled with other teachers. She was able to enlist her non-Indian husband to field test the materials on his sixth graders. Although this meant expanding the curriculum project to the sixth graders, Stanley Fazekas quickly began thinking about the learning activities, necessary materials and time required to adapt the information for his students.

Throughout their research, all the teachers were concerned about how to initiate the project in their classes and the suitable topics for this unit.

SECTION II

Materials Developed by Teachers

Part A - Creek Nation

Okmulgee Public Schools

Part B - Osage Nation

Pawhuska Public Schools

Part C - Shawnee Nation

Moon Middle School, Oklahoma City Public Schools

CREEKS

PART A

LESSONS PREPARED FOR A
HIGH SCHOOL SOCIAL STUDIES CLASS

by Linda Mason

Linda Mason had approximately seven years teaching experience in social studies and minority studies prior to beginning her teaching career in the Okmulgee Public School System this year (1977-78). As a new teacher in the Okmulgee School System Linda taught social studies to 115 high school students with an overall ethnic composition of: 60 percent Caucasian, 37 percent Black, and three percent Indian.

WHAT WAS LINDA'S GOAL?

By studying the current attitudes and thoughts of selected Creek families, regarding contemporary affairs and treaties, Linda hoped her students would be able to draw conclusions about change as a positive or negative force in one's life.

HOW DID LINDA GET STARTED?

Being new to the community, Linda relied strongly on the assistance and support of others to do the Indian community cultural activities.

Claude Cox, Chief of the Creek Tribe, offered the services of tribal employees for the project.

Chief Claude Cox

Accordingly, Robert Trep assisted in setting up meetings with Creek families and located Creek Treaties needed by Linda. He also met with the Tribal Council and assumed leadership in developing the survey form (pp. 22-25).

Steve Wilson and Gary Breshears identified the Creek Indian communities from which the survey information would be obtained. Stella Roberts and Rebecca Autauba assisted in administering the survey to Indian families.

Linda also found assistance in the school system. Her principal, Ted Perdue, when informed of the project, gave full support and offered released time if necessary. Pearl Thomas, coordinator of Title IV projects assisted in locating many resource possibilities

Robert Trepp

An Advisory Committee composed of Ruth Jones, Mike Fry, Polly Teehee, and Larry Soweka, also gave overall assistance and helped in locating resources.

Ted Perdue, High School Principal

As has been stated earlier, Linda obtained reinforcement in her efforts by teaming with Norma Perdue, a teacher in the middle school, who was also interested in doing some activities on contemporary affairs of the Creek Indians.

HOW DID LINDA ACHIEVE HER GOAL?

Linda developed a series of lesson plans by which this goal could be accomplished with her students.

LESSON NO. 1 WAS DESIGNED TO GIVE STUDENTS A BACKGROUND OF THE DEMOGRAPHICAL DATA OF THE CREEK TRIBE.

Making transparencies from the maps on pages 17-19 and coloring them with transparency pens provided Linda with a meaningful way to convey information about the movement of the Creek Indians. Using blank maps, students were asked to locate the Creek Indians before and after the Civil War, and to indicate the counties in Oklahoma making up the Creek Nation of today. As a supplemental activity, students did research comparing Creek life before and after they came to Oklahoma.

LESSON NO. 2 FOCUSED ON CONTEMPORARY LIVING CONDITIONS AND LIFE STYLES OF THE CREEK INDIANS.

From the Tribal Council, Linda obtained a Survey of the Household and Individual Composition of the Creek Nation. Using the accompanying tables, students responded to the following questions:

1. What is the average household income of most Creek families?

Household Income
(All Households Combined)

	No.	Percentage
$ 500 - 1,000	82	6.69
1,000 - 2,000	145	11.84
2,001 - 3,000	199	16.25
3,001 - 6,000	380	31.02
6,001 10,000	234	19.10
10,001 - 15,000	136	11.10
over 15,000	44	3.59
missing	15	
Total -	1,225	

2. How would you describe the current housing status of most Creek families?

Housing Status (Home Ownership)
(All Households Combined)

	No.	Percentage
Fully Owned	556	45.39
Partially owned	121	9.88
Rented	487	39.76
Other	60	4.90
Missing	1	0.08
Total -	1,225	

---

3. Give the top four sizes of Creek homes:

Number of Rooms in Dwelling
(All Households Combined)

One	1	0.08
Two	19	11.55
Three	67	5.47
Four	186	15.18
Five	408	33.31
Six	355	28.98
More than six	189	15.43
Missing	0	00
Total -	1,225	

---

4. Do most Creek families have non-regular household members living in their homes? If yes, give the top two percentages.

Number of Non-Regular Household
Members Living In
(All Households Combined)

One	41	41.00
Two	27	27.00
Three	6	6.00
Four	11	11.00
Five or more	6	6.00
Missing	9	9.00
Total -	100	

---

5. What major four-year colleges do most Indians of the Creek Nation attend? What small four-year college do most Creeks attend? What junior college do most Creeks attend?

Post-Secondary Institution
First Enrollment

(All Respondents Combined)

	NO.	Percentage
Altus Junior College	7	0.16
Bacone College	64	1.49
Bethany Nazarene	13	0.30
Cameron College	1	0.02
Carl Albert Junior College	1	0.02
Central State Univ.	8	0.19
Claremore Junior College	9	0.21
Conners State	16	0.37
East Central State Univ.	12	0.28
Eastern Oklahoma	6	0.14
El Reno Junior College	0	0.00
Langston Univ.	0	0.00
Murray State	5	0.12
N.E. Oklahoma A&M	9	0.21
N. E. State	62	1.45
Northern Oklahoma	5	0.12
N. W. State	1	0.02
Oklahoma Baptist Univ.	3	0.07
Oklahoma Christian Univ.	0	0.00
Oklahoma City Univ.	7	0.16
Oklahoma La.	4	0.09
Oklahoma Panhandle	0	0.00
Oklahoma State Univ.	35	0.82
Oral Roberts Univ.	0	0.00
Oscar Rose Junior College	0	0.00
Fort Cobb Vo-Tech	2	0.05
Duncan Vo-Tech	0	0.00
Burns Flat Vo-Tech	0	0.00
McAlester Vo-Tech	0	0.00
Poteau Vo-Tech	1	0.02
Chickasha Vo-Tech	0	0.00
Hugo Vo-Tech	0	0.00
OST	87	2.03
Proprietory	9	0.21
Other	67	1.56
Does not Apply	3628	84.59
Total	4289	

6. Do most Creeks understand the Tribal language?

Respondents that Understand the Tribal Language
(All Respondents Combined)

	No.	Percentage
Yes	1,677	38.99
No	2,624	61.01
Total	4,301	

7. How long do most Creeks stay in their homes?

Time in Residence in Present Home
(All Households Combined))

1 - 12 months	240	19.59
1 - 2 years	192	15.67
2 - 4 years	243	19.84
4 - 10 years	223	18.20
Over 10 years	327	26.69
MISSING	0	00
Total -	1,225	

8. Do most families use the Tribal language in their homes?

Frequency of Use of Tribal Language
in the Family
(All Households Combined)

Always	217	17.71
Frequently	126	10.29
Occasionally	182	14.86
Seldom	182	14.86
Never	517	42.20
Missing	1	.08
Total -	1,225	

9. What organizations do most respondents turn to in time of emergency at home?

(All Households Combined)

BIA	232	18.94
Creek Tribe	148	12.08
Other Federal	120	9.80
Other	723	59.02
Missing	2	.16
Total -	1,225	

10. What is the average composition of family members living in a household?

Family Members Living in a Household
(All Respondents Combined)

	No.	Percentage
Father	898	20.93
Mother	1,101	25.66
Son	1,099	25.62
Daughter	975	22.73
Son-in-law	11	.26
Daughter-in-law	7	.16
Stepfather	7	.16
Stepmother	2	.05
Uncle	4	.09
Aunt	3	.07
Grandmother	6	.14
Grandfather	3	.07
Newphew	16	.37
Niece	13	.30
Mother-in-law	2	.05
Father-in-law	0	00
Other	143	3.33
Missing	0	00
Total -	4,290	

11. Do most Creek students drop out of school?

Current Educational Status of
the Study of Population
(All Respondents Combined)

Still in school	1,387	32.40
Dropped out	90	2.10
Does not apply	2,804	65.50
Total -	4,281	

12. Do most Creeks speak the Tribal language fluently?

(All Respondents Combined)

Yes	1,079	25.09
No	3,222	74.91
Total -	4,30.	

13. What is the average length of time Creeks spend on jobs or in school?

(All Respondents Combined)

	No.	Percentage
1 - 6 months	233	5.57
7 - 13 months	152	3.63
1 - 2 years	225	5.38
2 - 5 years	273	6.52
6 - 10 years	252	6.02
Over 10 years	222	5.30
Does not apply	2,828	67.57
	Total -4,185	

IN LESSON NO. 3 STUDENTS COMPARED THE 18 DIFFERENT TREATIES MADE WITH THE CREEK NATION FROM 1790 TO 1867.

Linda obtained copies of the 18 treaties made with the Creek Nation, 1790 to 1867, from the Creek Nation in Okmulgee, Oklahoma. The class was divided into groups of four with each group having a group recorder and reporter. Each group studied and analyzed a different treaty and reported their findings to the class. As the groups reported their findings, the teacher or a student wrote the changes from one treaty to another on the board. Upon completion, the class was able to arrive at the conclusion that most of the treaty changes dealt with land cedings and allotments.

Linda concluded the study of the Creek Indians by challenging students to think about change as a force in a person's life.

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Creek Nation Complex

Students were challenged to think about change by way of the following questions and situations:

1. What were some of the changes that have occurred in the experiences of the Creek Indians? changes in location? land area? life styles? others?

2. What were the conditions of many of these changes? voluntary or non-voluntary? advantageous or non-advantageous?

3. What is the nature of the changes most of us make in our own lives? voluntary or non-voluntary?

4. Does the condition under which change is made have an effect on the attitudes of the person(s) making the change.

5. After evaluating the kind of changes and nature of the changes occurring in the lives of the Creek Indians, complete the following statements:

a. I think feelings most Creek Indians have about changes which have occurred in their lives would be ______________________________

____

____

b. I think the present condition of many Creek Indians is a result of the kind of changes that occurred in lives because ____________________

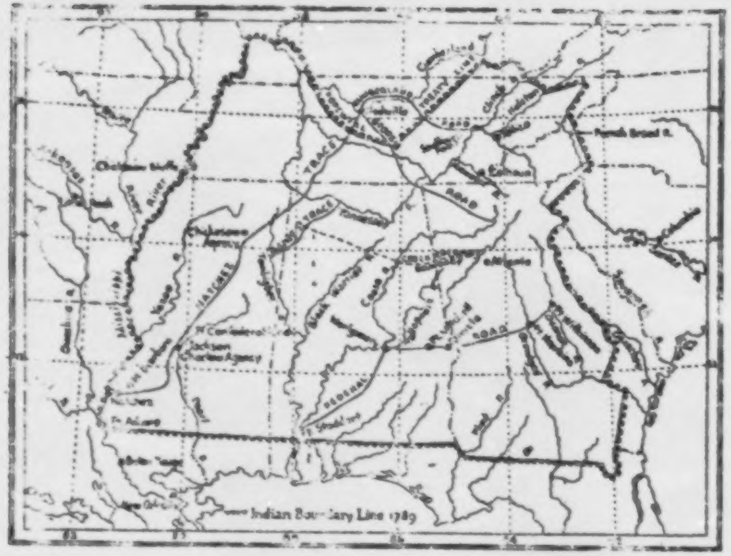
____

____

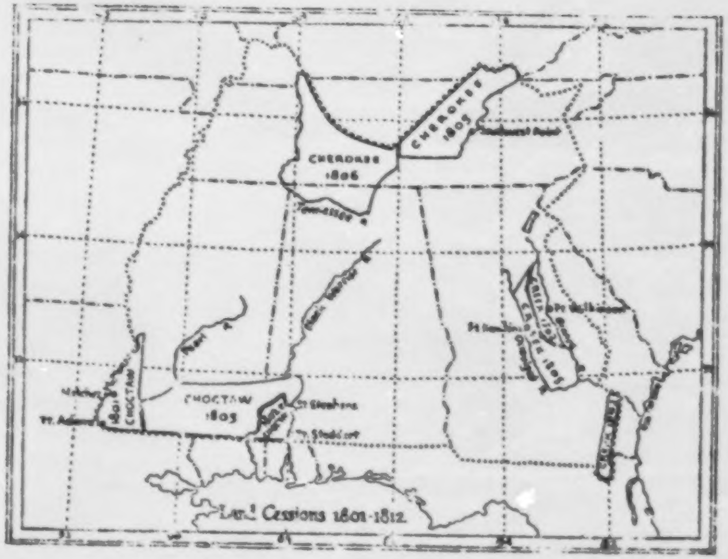
c. If I were to undergo the kind of changes that occurred in the lives of many Creek Indians I think I would ______________________________

____

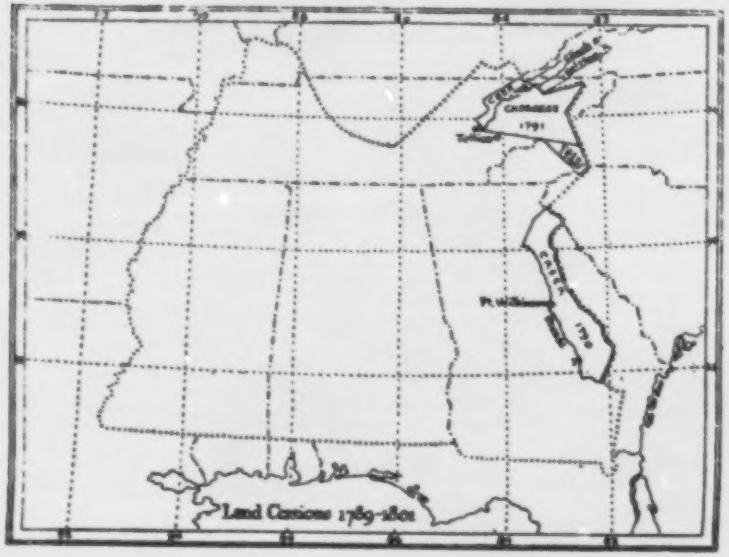
____



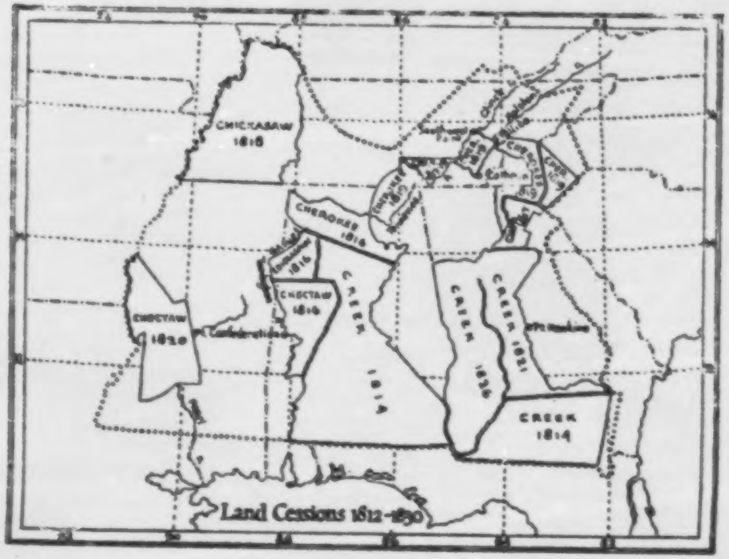
Indian Boundary Line 1789



Land Cessions 1801-1812



Land Cessions 1789-1801



Land Cessions 1812-1830

MAP 1

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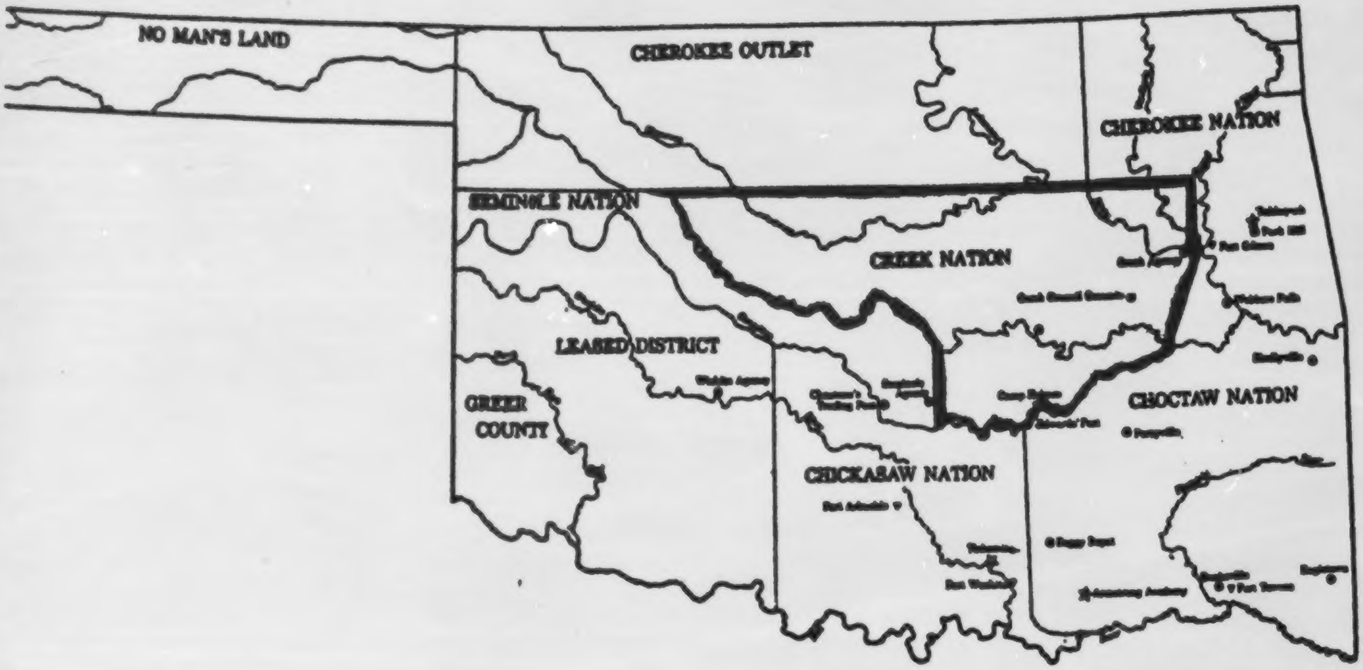
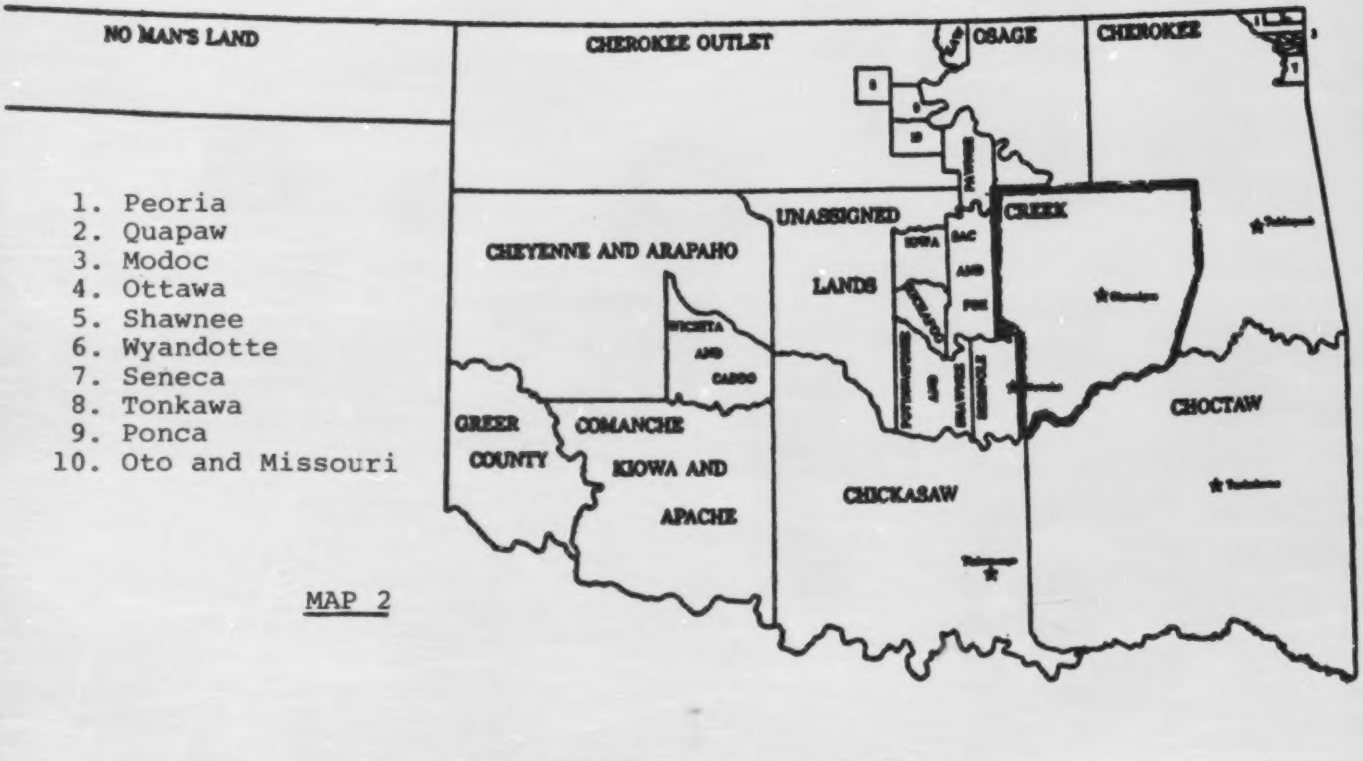


Indian Territory on the Eve of the Civil War



MAP 2

Indian Territory During Reconstruction

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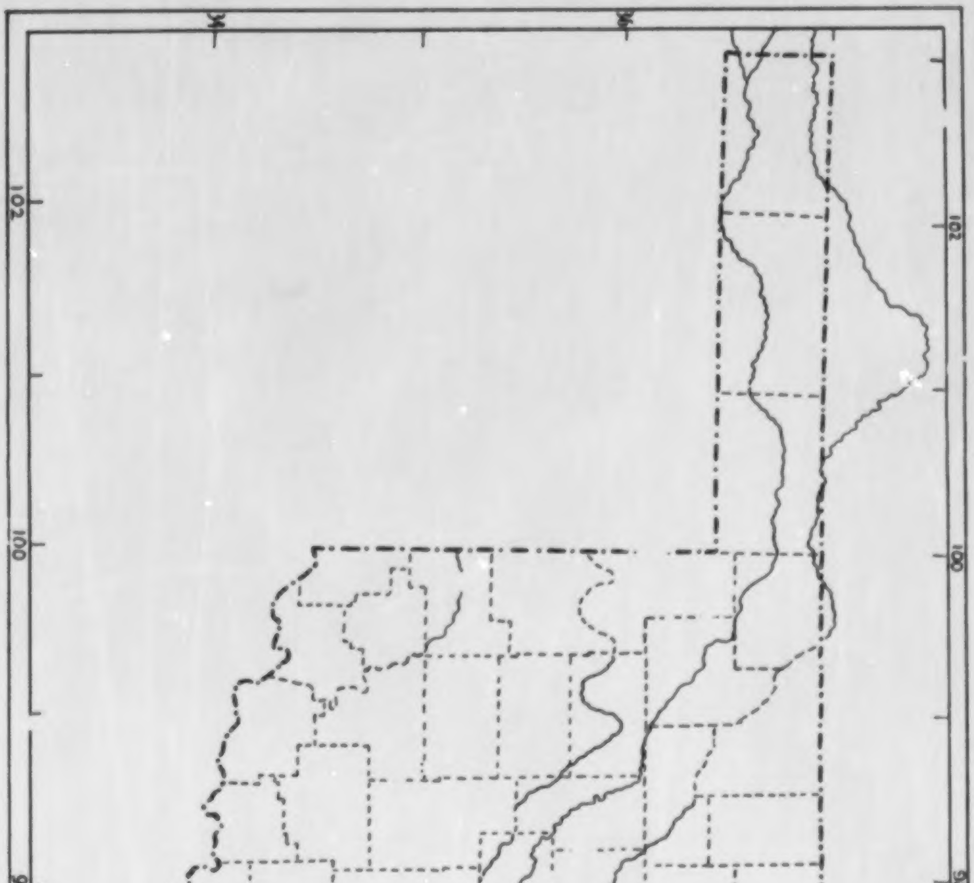


Map 3

LESSON PLANS PREPARED FOR AN ENGLISH CLASS

by Norma Perdue

Norma Perdue is an eighth grade teacher at the Okmulgee Middle School. This year she taught English to a multi-ethnic group of 80 students. She had each class for two forty-five minute periods. Walter Mason, Jr., who Norma says is a very innovative person, was principal of the Middle School where Norma taught. Mr. Mason encouraged Norma to become involved in developing lesson plans on the Creek Indians. This was a great help to her, as Norma, being non-Indian, had considerable reservations regarding her ability to find resources and to collect the information she needed.

Walter Mason, Principal

WHAT WAS NORMA'S GOAL?

Primarily, Norma wanted to acquaint her students with the contemporary affairs of the Creeks including something about the family structure and "their views now and then."

HOW DID NORMA GET STARTED?

As indicated earlier, Norma was somewhat apprehensive of her ability to find resources or to communicate in an acceptable way with key Creek Indian resource persons. Wisely, she looked for and found assistance in her own school system in the persons of:

> Pearl Thomas, Title IV Coordinator of Indian Education, and Linda Mason, a high school social studies teacher.

Pearl who is a Creek Indian, and Linda, a Black teacher, were developing some lesson plans on contemporary affairs of the Creek Indians. Pearl Thomas referred Linda and Norma to various sources in the community and arranged for them to meet with the Creek Indian Tribal Council at Okmulgee.

Later, Linda and Norma made an appointment with the Creek Indian Tribal Council and gave them some ideas of what they were attempting to do. The Council very generously agreed to develop a survey to obtain the information Linda and Norma needed. The Council then appointed a committee to interview members of 25 Creek Indian communities regarding questions contained in the survey. Information obtained from the survey, along with other source materials given Linda and Norma by the Tribal Council, became the primary sources from which Linda and Norma developed their lesson plans.

HOW DID NORMA USE THE MATERIALS OBTAINED WITH HER EIGHTH GRADE STUDENTS?

From the materials and information Norma obtained from the Creek Tribal Council, she developed three lesson plans centered around the theme of Creek Indian Thinking of Today versus Creek Indian Thinking of Yesterday.

IN LESSON PLAN NO. 1 NORMA USED THE SURVEY INFORMATION (pp. 22-25) AND A GUEST SPEAKER, PHILLIP DEERE, AS RESOURCES.

Phillip Deere is a Muskogee Creek Medicine Man. The students were prepared for these activities through receiving copies of the survey results and a printout about Mr. Phillip Deere.

Phillip Deer

After studying the survey results and printout, each student then wrote questions regarding additional information they would like to have about past and present Creek Indian life. These questions were presented to Mr. Deere when he came to meet with the class.

The following is a brief excerpt from the talk given by Mr. Deere along with a copy of the survey form and a composite of the responses given by persons in the 25 Indian communities surveyed:

"Brothers and sisters, we as Native people come before you. Now you see the living evidence of the original people of the Western Hemisphere. We are the original people of the Western Hemisphere, people that have been on that part of the world for thousands and thousands of years. No man has ever set the time and ever set the date of how we originated in this part of the world. Our history dates back according to our traditions to the beginning of time.

"At the beginning of times, at the time of Creation, also our people came about. We had no teachers, we had no instructors, we had no schools. We had to turn and look at the creation. We had to study nature. And we had to copy off nature. Our entire civilization was built upon the study of nature. They became our instructors in the beginning of times. Our religion was founded at this time. Our way of life we founded through that type of study.

"So we organized our governments under the study of nature. We lived under an unchanging government, a traditional government of our ancestors. That law that we lived by never changed until recent years. In 1492 that law of our ancestors began to change. A government that is thousands of years old is what we lived by. That law was workable for us. We lived by, understood laws.

"Today all over our country historians, anthropology people, have dug up the earth to find the history of the Western Hemisphere. But they have not found any jail house. They have not found any prisons. They have not found insane asylums. How did different nations of people speaking so many different languages live without these institutions? Time came when that law with that government was interrupted with. Prior to 1492 we lived a life. That life was valuable to us.

"We still yet look to nature and watch how they grow little ones. We find the ducks, we find the geese still yet living with that thousand-year-old government. The animals, they still continue to follow that government that was given to them in the beginning of time. Original instructions of life were given at the beginnings of time to all living things.

"The entire creation still follows those instructions of life. The tree, the fruits, they never fail. They never make a mistake to bring their fruits in their season. The animals never make a mistake. They still live as they were created. Among the creation, what is man's instructions of life? We see the creation. We were reminded of that by our brother when we began this session.

"Our faith is strong. We are proud to stand up as Native people. We still live. We continue with our ceremonies today. I still know the language that was given to me by my creator...and we come to you here as a people. No matter what languages we speak--yet we find the same problems all over the Western Hemisphere. We find our brothers and our sisters dying daily, trying to live the life of their ancestors. And we find our children being brainwashed daily, trying to live another man's way of life."

(Excerpts from Talk Given by Phillip Deere, Muskogee Creek Medicine Man)

SURVEY AND SUMMARY OF COMMUNITY CULTURAL STUDY OF TWENTY-FIVE CREEK COMMUNITIES:

A. What changes have you noticed in the rearing of children from the time you were growing up as a child and teenager compared to present time?

They know more than we did and have a chance for a better education. The parents take more interest in their children's education and show more interest in them. Parents let their kids have more privileges. Children are learning quicker. There is less discipline and less togetherness in the home.

B. What do you think caused most of the change?

Better means of educating. Parents are more educated and feel the need for more time for themselves. The concern of parents. Usually both parents work now and times are changing.

C. Is the Creek language spoken in the home?

Not while she was growing up. She picked it up when she was older. No.

D. Do your children speak the langauge?

Answers were predominately 'no.'

E. If not, do they understand the Creek language when they are spoken to?

Answers were predominately 'no.'

F. Are you teaching the Creek language to your children or grandchildren?

Answers were 'no.'

G. How strongly do you feel about teaching or learning the Creek language?

If the younger generation isn't taught soon the language will not be spoken any more. I'm interested but not strongly. They should learn how to speak their own language. Creek children should know it.

H. What would you like to see the public schools start doing in the area of language?

Teaching the language to them, to have printed material in the Creek language and to show films and have tapes to let them hear and see their language being spoken. Should have a class. Would like to see it taught in school, special classes on Creek.

I. Do you think that non-Creek should be taught the Creek language.

Yes, it's something to be proud of and it should be shared. If they want to learn how to speak the language.

J. How did you learn to speak Creek?

From my parents. Spoken in the family.

K. If you cannot speak the Creek language, what reasons can you give for not learning it?

Didn't grow up where Creek was spoken, I was raised with non-Indians, I'm not interested because I seldom hear it spoken. The Creek class I attended was taught too fast.

L. Are you married to a Creek? If not, are you married to an Indian?

Predominately 'yes.'

M. What do you feel about inter-racial marriage?

Disapprove, because it breaks down the degree of Indian blood, it's all right if they don't abolish their own language. Race makes no difference if there is love.

N. Do you believe in marriage that is required by State law?

Predominately 'yes.'

O. Do you think the Tribal Chief should have the authority to marry Creek people?

Yes, if he has been given permission by the right authority. No, because since we switched over to government laws and State laws we might as well stay that way.

P. What are your feelings concerning the beliefs of the stomp dance society and the church?

I feel it is okay since the stomp dance is a part of the religious ceremonies of the Creek. I go toward the stomp dance because it's the old Indian way.

Q. Do you believe that any person can attend both a church and a ceremonial ground?

They should pick one or the other. Yes, only if the ceremonial ground is held with the same meaning and same ways as the old custom.

R. What activities do you do that you consider to be an Indian custom?

Make Indian food and finger weave belts. Creek singing, dance and art work, go to church and help out the church, pow-wows, arts (beadwork).

S. What do you think about Indian medicine?

Believe in it. There's two sides to it. I think it's something sacred and should be used only by someone who knows indepth about it. Indian herbs and medicine are used more frequently than before.

T. Do you believe that school should be involved in teaching Indian heritage?

Yes. It's very important because most of the kids haven't got a single knowledge of their heritage and they really don't know what it means to be an Indian.

U. What areas of Indian heritage should not be taught in the classroom?

Sacred traditions, medicine, religion, Indian medicine. Indian art and language should be taught. All of it should be taught. If a class is taught on Indian heritage, it should be taught by Indian teachers.

V. What classes in school are difficult for your children due to their Indian background?

None, but a class I disliked the most was history because nothing was taught on Indians.

W. When you speak English are you thinking in Creek?

Predominately 'no.'

IN LESSON NO. 2 NORMAN PERDUE CONTINUED WITH THE THEME OF CREEK INDIAN THINKING OF TODAY VERSUS CREEK THINKING OF YESTERDAY.

In this lesson, Norma gave students a copy of one story entitled "Run, Buffalo Run," and "The Legend of Mon-Dah Min." After reading these legends, each student was asked to write a two-page composition focusing on the following observations and questions:

From the legends you have just read,

How would you describe the early American life of the Indians?

How do you think they felt about life?

How did they feel about the white man?

What changes did time and the white man make in the way the Indian lived?

How do you feel these changes may have affected the attitudes of the present day Indians?

Run, Buffalo, Run

I was a newcomer and the Indians were curious about me. I was the newly appointed railroad agent in Indian Territory, and somewhat nervous. The stares and constant inspection by several Indians didn't ease my nervousness. I tried to be friendly and get acquainted with the Indians, but it was difficult. I soon learned that most of them had been to school and the younger ones spoke good English. Their quietness and short answers gave them time to "size me up" before committing themselves to friendship.

Run Buffalo Run

Will Lone Wolf become my friend? He was the son of Chief Lone Wolf and attended school in Kansas. During vacation he liked to hang around the railroad station.

There was a tough looking Kiowa Indian who made a daily trip to the station, eyeing me cautiously. His features were rugged and his skin unusually thick and wrinkled. I had never met a human being who looked less friendly to me. One day I asked Lone Wolf about him.

Lone Wolf called him "Old Big Tree." In his younger days Big Tree had been a buffalo hunter and he became very bitter at the white man's destruction of his food supply. He had joined a band of Indians to keep the whites out of Indian country. They had gone on war raids and had eventually been captured by federal troops and made prisoners. He was out on probation from the U. S. Army.

One day to my astonishment he came up to me on the railroad platform and said, "My Indian brothers say you are a good white man. I like you." I finally got my mouth open enough to stammer, "I like you, too," because I surely wanted to be on friendly terms with him.

One day Big Tree talked some more to me. He pointed to the north of the station and said, "Many buffalo-buffalo." Then he pointed his fingers down and waving his hands up and down, which meant "thick as rain." In a position as shooting a bow and arrow, he said, "I once hunted. Soon came white man. Now no buffalo. Indians go hungry."

I became interested in this old Indian and his buffalo hunt. With the help of an interpreter, I got this information from him.

Years ago in his youth thousands of buffalo had ranged the country. They were very important to the Indians. The tribe killed them for food, or for the hides to make robes and covers. The hairy sides of the hides provided good cover for the coldest winter. They did not kill the cows but spared them to preserve and build up the herds. They killed only enough bulls to meet their needs for food, clothing, and shelter.

The white man came with his high-powered Winchester, slaughtered and skinned the buffalo by the thousand. The hides were hauled off by wagon train load, and the dead buffaloes were left strewn over the prairie. The Indians saw their best source of food and clothing being selfishly destroyed, and they tried to do something about it in self defense.

Big Tree and some of his tribe toured the prairie and found over a thousand dead carcasses in one area alone. Since the white hunters came killing and wasting their food, the Indians tried to keep the whites out. The Indians tried to destroy them because they had destroyed the buffalo.

On another occasion I had Big Tree tell of a narrow escape he had had on a buffalo hunt. Through an interpreter this is the story he told me...

I call to mind one time when I was very lucky. Early morning--big herd grazing in the distance. Four of best hunters slung two bows to shoulders and tied a skin of arrows at waist. Special buffalo arrow--very long, sharp ironpoints with spears like fishhooks. Get on fastest ponies and lying low on ponies, bareback, we sneak up on herd. Ponies graze with herd, and we pick out fat bull and drive him away from herd to prevent stampeding. I signal to others that I shoot. I speeded up to his left side and let arrow fly into shoulder. Aim too high and miss buffalo heart. Other hunters close in. It landed in buffalo's left side. Hunter on outside came in and shot buffalo's right side. Buffalo very angry now! Bellowing and snorting, he ran at me. No target but his head. I shoot in face--buffalo keep coming. He struck my horse under belly, raised him off ground and horse fall backward. I slid off. Mad bull went after horse again. Lucky for me but bad for horse. Bull gored him to ground. Other hunters rode close in and used arrows fast as they could. I went close to bull and sent arrow through left shoulder into heart. Fight brought others in herd. Some run our way. Spotted Bird came by. I jumped up behind him. I hollered to other hunters to make fast get-a-way. Other bulls stopped and gored dead horse. Stampede ended. We able to escape. Later, herd moved on. We come back for dead bison.

The Legend of Mon-Dah-Min

"My son, I have built a little lodge for you down by the spring where you will not be disturbed. There you will fast and meditate and wait for the Great Spirit's blessing. He will help you to decide what manner of man you will be and what work you will do." The Indian father was instructing his eldest son who had reached the age to pass from boyhood to young manhood. Although the father was a good man, he was a poor hunter and had a hard time feeding his family.

The youth was kind and gentle and hoped to help his people. During the first days, he took long walks in the forest observing the grass, flowers, and trees, wondering about the great power that made them grow. He would return at night and fall exhausted on his bed to sleep and dream. He dreamed that the Great Spirit's blessing would give an easier way to obtain food than by hunting and fishing.

Mon-Dah-Min

By the third day he was too weak to leave his bed. While lying there, he thought he saw a handsome youth in splendid clothes of yellow and green coming toward him. The graceful youth entered the lodge and spoke to him. 'The Great Spirit who makes all things has sent me to you. He knows that you have a sincere desire to help your people find food. I am sent to show you how to do this. You are to rise and wrestle with me.'

Although the boy was weak and exhausted, the determination to help his people gave him strength to rise and wrestle the youth as directed.

After a while the stranger said, "Stop my friend, you have done well. I will return tomorrow to try you again."

The next day at the same time the stranger again appeared and commanded the boy to wrestle. Again the weak boy rose and began to struggle. After a while the stranger stopped and said, "Tomorrow will be your last trial. Be strong, because this is the only way you can obtain your desire."

On the third day the struggle was renewed. When the stranger stopped wrestling he instructed the boy, "You have wrestled manfully and have won the Great Spirit's blessing. Tomorrow your father will bring you food to strengthen you. You will finally conquer me. After you have thrown me down, strip me of my beautiful garments and lay me on the soft earth. Clear all the weeds away and bury me in the earth. Leave me there, but keep all weeds and grass from my grave. In due time, I will come to life and be a blessing to your people."

The next day the father brought food saying, "My son, you must end your fast. The Great Spirit does not require that you give your life." The boy pointed to the western horizon and said, "I must keep my fast until the sun reaches there." Then his father allowed him to do this.

The stranger appeared at the usual time and the wrestling was renewed. The boy threw the youth for the last time and he lay still. The boy stripped the youth of his garments and laid him beneath the earth as the stranger had directed him. He was careful to clear all weeds and grass away. Then the boy returned to his father's lodge.

He told no one of his visions. Late one summer evening, when the father returned from a hunting trip, he took him to his friend's grave. On the spot where he had buried his friend was growing a stately and beautiful plant. It had broad, graceful leaves and yellow plumes on top. Clusters of grain were on each side. The boy said, "See father, this is my friend, Mon-Dah-Min. He will be a friend to all our people. We will not need to chase animals for our food, for as long as we care for and tend this plant, our people will not go hungry. This is the gift I asked of the Great Spirit for our people."

The boy showed his father how to pull the ears of corn and shuck them. He told him how the ear must be held over the glowing coals until golden brown. Then the golden grains could be eaten. They gathered the ears of corn and took them to their lodge, and the whole family joined in the feast.

According to this Indian legend this is how corn came into the world. America taught the world the use of maize or Indian corn, and it became an important food to all people.

LESSON NO. 3 CONSISTED OF LOOKING AT THE PAST AND PRESENT OF CREEK INDIAN CULTURE THROUGH POETRY.

For this lesson Norma made arrangements for a Creek poet from the performing arts series to visit her class. The poet recited Creek Indian poetry, compared present day Creek poetry with earlier poetry, compared cadence and rhythm differences, and the way the language was used--then and now. Following this presentation, the students tried their hands at writing their own poetry.

SOURCES FROM WHICH (WHOM) OKMULGEE TEAM LEADERS OBTAINED MATERIALS AND ASSISTANCE

I. People Resources

Pearl Thomas - Title IV Coordinator of Indian Education, Okmulgee Schools
- Helped identify Creek Indian sources
- Arranged meetings with sources

Phillip Deere - Muskogee Creek Medicine Man
- Gave presentation to classes

Claude Cox - Chief of Creek Tribe
- Provided personal support for project
- Offered services of tribal employees

Robert Trepp - Policy analyst, Division of Tribal Affairs
- Assisted in setting up meetings with Creek families
- Located Creek treaties
- Assisted in organizing resources for survey
- Assisted in developing survey instrument

Gary Breshears - Employee of Creek Tribal Council
- Identified Creek Indian communities to be surveyed
- Made contacts with Creek Indian communities to be surveyed

Steve Wilson - Employee of Creek Tribal Council
- Identified Creek Indian communities to be surveyed
- Made contacts with Creek Indian communities to be surveyed

Jerry Rippetoe - Superintendent Okmulgee Public School System
- Provided administrative support and encouragement

Ted Perdue - Principal of Okmulgee High School
- Arranged for release time when necessary
- Supported project

Walter Mason Jr. - Principal, Okmulgee Middle School
- Encouraged teachers to become involved in developing materials on Creek Indians

Rebecca Autauba - Employee, Creek Tribal Council
- Assisted in administering survey

Stella Roberts - Employee Creek Tribal Council
- Assisted in administering survey

Twenty-Five Creek Indian Families
- Responded to the survey

Mike Fry - Assistant Superintendent, Okmulgee Schools,
Member of Advisory Committee
- Helped locate sources
- Provided administrative support and assistance

Ruth Jones - Housewife, artist, Advisory Committee member
- Helped in locating resources
- Gave overall assistance

Polly Teehee - Advisory Committee member
- Helped in locating resources
- Gave overall assistance

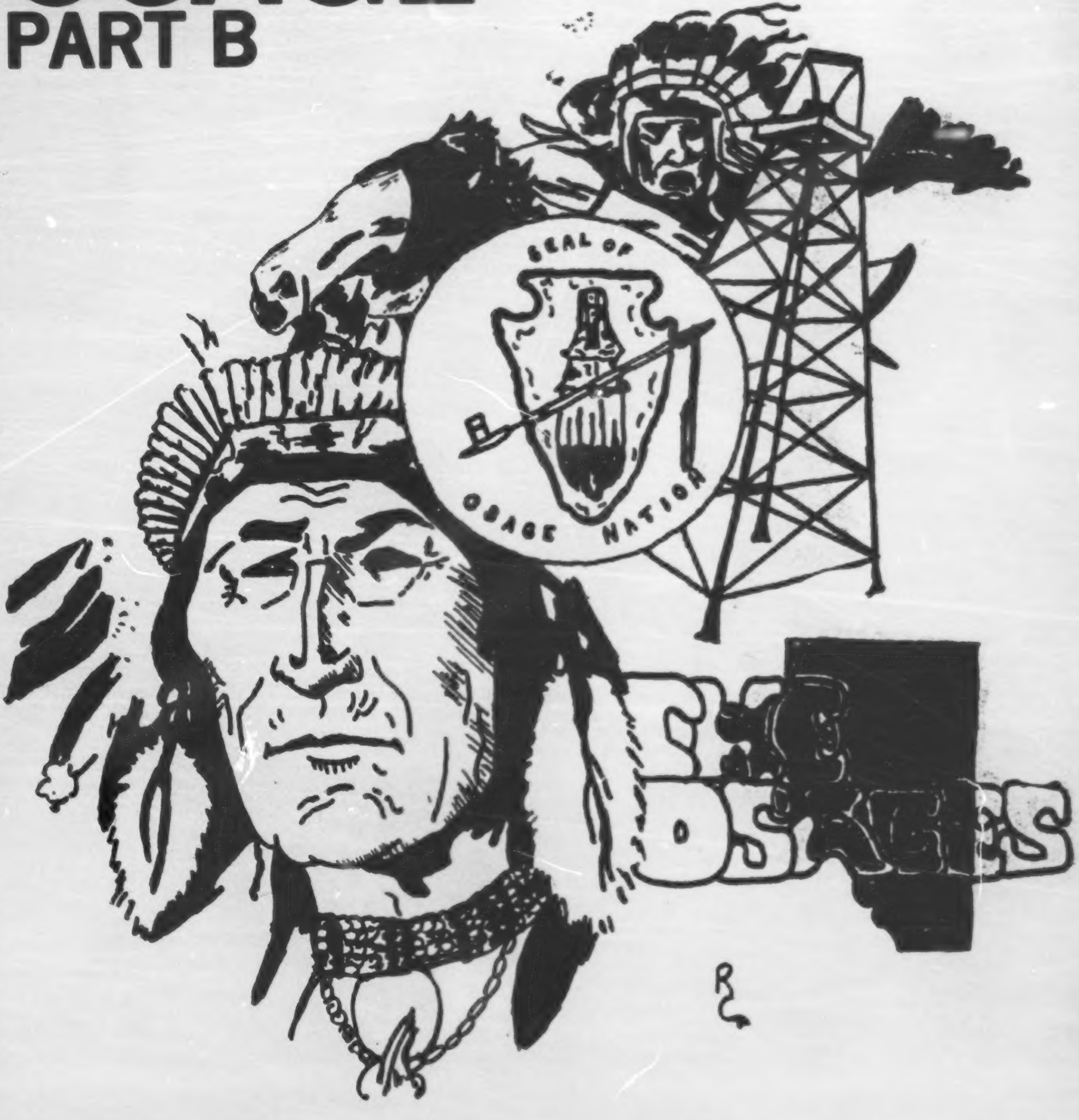
Larry Soweka - Advisory Committee member
- Helped in locating resources
- Gave overall assistance

II. Place Sources

Creek Tribal Complex - Okmulgee, Oklahoma
Title IV Office - Okmulgee Public Schools

III. For more information on Creek History, Bibliography and lesson plans see Native American Community Involvement Guide available from the Southwest Center for Human Relations Studies, University of Oklahoma, 555 Constitution, Norman, Oklahoma 73037.

OSAGE
PART B



by Russell Crossland,
Senior student

PENNY GOLDESBERRY, A FIRST GRADE TEACHER, BEGAN HER UNIT ON THE OSAGES SIMPLY BY ASKING HER CLASS "HOW MANY OF YOU ARE OSAGES?" THIS CREATED MUCH EXCITEMENT WHICH LED TO A DISCUSSION OF OSAGES LONG AGO. PENNY FELT THE ACTIVITIES PRESENTED IN HER UNIT COULD EASILY RELATE TO GRADES K-3.

Pawhuska Elementary School

A main purpose of this unit by Penny, is to simply expose the young child to the Osages who existed long ago. Penny had some definite ideas about teaching a cultural unit. For example, she believed the activities should be fun and exciting, that the teacher should give praise and positive reinforcement to the students throughout the unit, and that students should help one another on difficult activities.

The stories are based on documented historical research and the basic facts in the stories should not be altered. Needless to say, the teacher should read the entire researched materials found in the section on the Osages before attempting to teach about the Osages. The units by Mary Young and Polly Fazekas contain good historical information which will also be helpful.

As the teacher completes many of the activities in this unit, Penny suggests that various activities may be mounted on cardboard, or covered in clear contact paper and placed in learning centers for use throughout the year.

To reach as many students as possible, Penny suggests that older or gifted students could take the various activities, do their own research, and write creative stories concerning the Osage Indian. These stories could then be made into illustrated books making it possible for less gifted and younger students to read and enjoy the book.

Russell Crossland, a student in Penny's class, did the art work for the unit.

PENNY BEGAN HER FIRST LESSON ON THE OSAGES WITH THE CLASS LEARNING ABOUT THE PAST AND PRESENT HISTORY OF THE OSAGES.

In this lesson, she wanted the class to utilize short-term memory tasks, fine motor skills, comparison skills, reasoning, and listening skills. To accomplish this, she wrote OSAGE on the chalk board and discussed such things as:

(1) How many students have Osage blood?

(2) How many students know people of Osage descent?

She then explained that for the next few days they were going to hear stories about an Osage Indian boy who (if he had been real) would have lived over one hundred and fifty years ago. She placed the picture of Ka-zhi-ga on the felt board and pronounced the boy's name for the class. She then explained to the class that they were going to hear about Ka-zhi-ga's family as they prepared for a "hunt." The Osages went on "hunts" several times a year for this was the major way that the men provided food for their families. Penny told the students to listen carefully to the story, as she read it, and they would learn more about the Osages as they hunted for buffalo and deer, many, many years ago.

Before reading the story, Penny made sure that the students understood that a permanent village is where the Osage Indians lived most of the time and that after the hunt they returned to their permanent village.

Story No. 1

Ka-zhi-ga was awakened by the exciting sounds of the village preparing for the winter hunt. Ka-zhi-ga's father and two brothers had been working many days to prepare themselves for the hunt. Ka-zhi-ga's heart was saddened for he knew that many more hunts would pass before he would be allowed to actually hunt the deer and buffalo with the men of the tribe. He would again, as he had done so many times before, help his mother and sisters with the butchering of the meat and the treatment of the skins.

Ka-zhi-ga hoped that this hunt would be as exciting as the last where his father and two brothers had slaughtered enough deer and buffalo for their own family and enough for other families who had no one to hunt for them. Ka-zhi-ga knew that the success of that hunt had made his father and brothers important members of the village. Ka-zhi-ga's grandfather had even been allowed

Ka-zhi-ga

to sit with the council when they were deciding where and what was the best winter route for the hunt. Ka-zhi-ga had also heard other men in the village say that his father may some day make an excellent hunt chief. Ka-zhi-ga's heart felt warm when he thought of these things, but he also knew he must stop day dreaming of these things and help his family prepare for the long journey. Most of the village would be leaving this very day for the first day's journey to the hunting camp. Only the very old and sick would remain at the permanent campsite and the rest of the village would travel to a place where a temporary hunting camp would be built.

Good-by Cin-ga

Ka-zhi-ga helped his mother and sisters pack the things that they would need for the hunt. When everything was ready for the journey, he ran off into the woods in search of Cin-ga who was a very good friend of his who just happened to be a squirrel. Ka-zhi-ga had found Cin-ga last summer lying on the ground. He had hurt his hind leg and was unable to move more than a few inches. Ka-zhi-ga had taken care of him until his leg was well and then had set him free in the forest. Ka-zhi-ga and the squirrel had been friends ever since, and Ka-zhi-ga had been to the forest many times to play with and feed his friend. Today, Ka-zhi-ga walked through the forest calling for his friend but saw no sign of him anywhere. Soon Ka-zhi-ga heard his mother calling for him and he knew it was time to leave the woods and start the long journey to the hunting camp. He called to Cin-ga "Goodby Cin-ga, see you many moons from now."

* * * * * *

After reading the story Penny sparked further discussion by asking:

1. Where was Ka-zhi-ga's family preparing to go?
2. Who was with them?
3. Who was not going?
4. Was Ka-zhi-ga going to get to hunt? Why not?
5. What would Ka-zhi-ga do on the hunt?
6. Why did Ka-zhi-ga run into the woods before he left?
7. Why do you think the squirrel was friendly toward Ka-zhi-ga?
8. What did Ka-zhi-ga mean when he called out to the squirrel: "See you many moons from now?"
9. How is Ka-zhi-ga's family different from your family? (Encourage a discussion on differences related to getting food, traveling, etc.)

After this lively discussion, the teacher continued by placing the following words on the chalk board and by discussing the meaning of each word:

Ka-zhi-ga	Cin-ga	forest	many moons
woods	Osage Indian boy	many nights	squirrel

After using lines to match the words to the meanings, she erased the lines. She then had several students volunteer to come to the board and see if they could match words to meanings. Penny offered assistance when needed and the students felt successful.

She handed out picutres of Ka-zhi-ga and his pet squirrel which had the matching words and meanings at the bottom. She told them to match the words and meanings as best they could and to then look at the board to check their own work.

As an added idea, she had the students color the picture, stressing that most Osage Indians have dark hair and that the time of the year is winter and therefore most of the leaves are off the trees.

Ka-zhi-ga running through the forest

Match the words:

Ka-zhi-ga
Cin-ga
forest
Many moons

woods
Osage Indian boy
Many nights
squirrel

LESSON NO. 2 WAS DESIGNED FOR STUDENTS TO IMPROVE THE FOLLOWING SKILLS: LONG- AND SHORT-TERM MEMORY TASKS, VISUAL CLOSURE TASKS, FINE MOTOR SKILLS AND LISTENING SKILLS.

She began as before by writing the word "Osage." She reminded the students of their last discussion and the story they had on the Osage Indian. She asked the following questions:

1. Does any one remember how the Osage Indians of long ago got most of their food? (hunting)

2. Who can tell me about the story we heard in the last lesson? (She helped students relate the story, including where the tribe was going and why. She also made sure they recalled about Ka-zhi-ga's friend, the squirrel.)

She then explained to students that today they were to have another story about Ka-zhi-ga. Penny reminded them to listen carefully so they would be able to answer all the questions that would be asked after the story was told.

Story No. 2

The first morning that the people of Ka-zhi-ga's village arrived at the hunting camp, Ka-zhi-ga helped his mother and two older sisters put up the lodge. The hunting party had traveled farther away from the permanent village than ever before because the deer and buffalo were fewer at the old hunting grounds. Therefore, the camp was a new one and would take longer to set up.

WIGWAM

Ka-zhi-ga's mother told him and his sister Mi-na to gather many young hickory trees and trim them. As they were trimming the young hickory branches, Ka-zhi-ga's mother and oldest sister stuck the ends of the prepared hickory sticks into the ground in an oval pattern. Then they bent the hickory poles over until the ends met and carefully tied each together with the bark from the hickory trees. This half-cylinder shaped foundation was covered with bark, skins, and mats. Ka-zhi-ga's mother made sure that the doorway faced the east so that at sunrise, the family could stand at the entrance and say their prayers to Wa-Kon-Tah.

When the wigwam was finished, Ka-zhi-ga didn't think it was nearly as nice as their long house back at the permanent village and it was certainly much smaller. Ka-zhi-ga's mother told him to start making the fireplace outside the wigwam for there was not enough time to build one on the inside. Ka-zhi-ga couldn't help but wistfully think of the warmth that the two inside fireplaces provided at home. However, his spirits soon brightened for he knew his father and two brothers would be returning soon from the first day of hunting. Ka-zhi-ga knew that they would welcome rest in their new home for hunting was hard, tiring work.

Just as Ka-zhi-ga was gathering the last bit of firewood he heard a rustling noise down by the river. Ka-zhi-ga had learned much from living in the forest all his life and he knew the noise was caused by the movement of a small animal. He crept silently toward the place where he had heard the sound and as he came near the bushes he saw a squirrel. He knew at once that it was his friend Cin-ga. The squirrel saw Ka-zhi-ga but instead of scampering away as most forest animals would have done, he ran right to Ka-zhi-ga who was very glad to see his little friend.

* * *

Knowing the teacher would have to assist on many questions, Penny asked the following questions:

1. What did Ka-zhi-ga and his two sisters do the first day they arrived at the hunting camp?

2. Why did the people of the Osage village travel farther away from their permanent camp than they usually did?

3. What kind of trees did Ka-zhi-ga and his mother and sisters use to build the wigwam?

4. What did they cover the frame of young hickory trees and branches with?

5. Why did the doorway face east?

6. Who do you think Wa-Kon-Tah is?

7. Was the lodge they built as nice as the one they had at the permanent camp? Why do you suppose it wasn't?

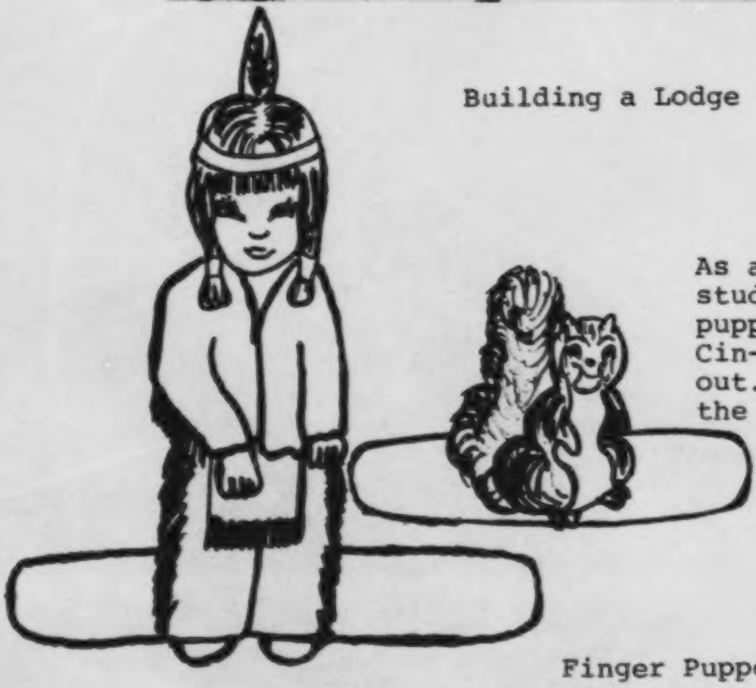
8. Who did Ka-zhi-ga hear in the bushes?

9. Why do you think the squirrel followed Ka-zhi-ga?

She praised the children for listening and responding so well, then told them that they were to watch as she demonstrated how the Osage Indians built their lodges.

Penny then proceeded, in full view of all, to cover a piece of styrofoam with greenery (the greenery can be any kind of evergreen). She bent the twigs and stuck them into the styrofoam to form a half cylinder frame. (See picture). Then she covered it with torn pieces of brown fabric that had been soaked in a mixture of glue and water. She passed it around for all the class to see and encouraged the students to use their imagination to build their own wigwam at home.

Building a Lodge



As a last activity, students were given finger puppets of Ka-zhi-ga and Cin-ga to color and cut out. They glued or taped the puppets to their fingers and did dramatizations with them. Penny placed her puppets next to the wigwam on the styrofoam.

Finger Puppets

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THE THIRD LESSON STRESSED STUDENT SKILLS IN LONG- AND SHORT-TERM MEMORY TASKS, COMPARISON EXERCISES, FOLLOWING DIRECTIONS, FINE MOTOR SKILLS AND LISTENING ACTIVITIES.

Once again, the students were reminded that they were studying about the Osage Indians. She reviewed the past two stories concerning Ka-zhi-ga, his family, and his pet squirrel and the meanings of the following terms:

permanent village
forest
bark from trees
Wa-Kon-Tah
temporary hunting village
journey
lodge

After the review, she read the following story to the class:

Story No. 3

The first day of the hunt was successful for Ka-zhi-ga's father shot with his bow and arrow a very big deer. His next to the oldest brother also killed a deer, but it was considerably smaller. Ka-zhi-ga's eldest brother was not pleased with himself, for although he was able to track a deer for a long amount of time, he was not able to kill him. This made his oldest brother angry and he would not talk much to Ka-zhi-ga, who wanted to know everything that happened to him during the day.

Ka-zhi-ga helped his father and brothers cook some of the fresh meat over the outdoor fireplace he had made earlier in the day. The fresh meat tasted delicious for it was the first time in many moons that Ka-zhi-ga's family had tasted fresh venison.

Ka-zhi-ga knew that tomorrow he and the women of the family would be very busy treating the deer skin. They would first soak the hides to make cleaning them easier. Later they would remove the hair from some hides to make clothing for family members. However, the hides used in making robes of bedding, had the hair left on for added warmth. After the hides had soaked for several days, he and his sisters would stake the wet skins out to dry. Their mother would oil the hide with the deer brains and then soak the hides again. They would all then help press the water out and rub dry cornmeal on the skin to absorb the rest of the water.

Ka-zhi-ga knew that he would be very busy for the coming weeks because there would be more deer to be butchered and skinned and many, many more buffalo to attend to. He hoped that he would have some free time to play in the forest with Cin-ga. It made him feel good that his friend had followed him on the long journey. Ka-zhi-ga knew he would have to help the squirrel find food for it was winter and nuts and berries were becoming hard to find. Ka-zhi-ga had watched his little friend gather food back at the permanent camp for the winter months to come. But that store house was far, far away and Ka-zhi-ga didn't want his little friend to become hungry. Ka-zhi-ga went to sleep thinking about ways he could slip away from camp to find food for Cin-ga.

* * * * * *

Cin-ga Gathering Food

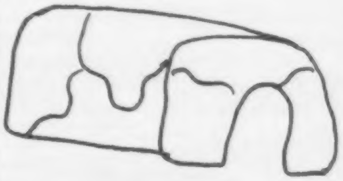
Following the story, students were asked these questions:

1. Who shot the bigger deer?
2. Who shot the smaller deer?
3. What does it mean to track a deer? Who tracked a deer but didn't kill it?
4. Meat that comes from cows is called beef. Meat that comes from pigs is called pork. What is the meat that comes from deer called? (venison)
5. What did Ka-zhi-ga and the women of the family do with the skins? (Help the children describe the cleaning process and then stress uses such as clothing, robes, and bedding.)
6. Why is Ka-zhi-ga worried about his friend Cin-ga?

To add reality to the activity, Penny obtained a deer skin for the students to touch. She then proceeded to explain that they were going to talk about big, bigger, and biggest, and small, smaller, smallest. She emphasized that following directions would be very important. She demonstrated her idea by drawing three moons of differing sizes on the chalk board. Using white, yellow, and blue chalk, she instructed one child to come to the board and color the biggest moon white. Penny called on another child to color the bigger moon yellow, while another student colored the big moon blue. Next, Penny drew three flowers of different sizes on the chalk board. Using the same procedure she demonstrated small, smaller, and smallest.

As an associated activity Penny passed out paper (activity "C") and asked the students to listen carefully to instructions. "In row one," she instructed, "color the biggest deer brown, the bigger deer black, the big deer white. In row two color the biggest Osage Indian lodge brown, the bigger black, and the big yellow. In row three color the smallest squirrel black, the smaller one brown, and the small one yellow. In row four, she continued, color the smallest maize (corn) yellow, the smaller green, and the small one brown." She then checked and discussed the papers. See Activity "C."

Activity C



THE NEXT LESSON BEGAN BY ASKING THE STUDENTS "HOW MANY OF YOU HAVE A VEGETABLE GARDEN AT HOME OR HAVE HELPED SOME ONE PLANT A GARDEN?"

With this question, she and the class discussed why gardens are planted. Her main emphasis was to have the students learn how the Osage Indiansplanted their garden. She accomplished this by having the students listen to another story about Ka-zhi-ga. In this activity, students were to develop skills of long- and short-term memory tasks, fine motor skills, sequencing and following directions and listening. Before reading the story, she briefly discussed the terms:

ceremony reference crops
She explained that maize and corn are the same thing.

Squash

Pumpkin

Maize

Story No. 4

Ka-zhi-ga and his family returned to the permanent village many, many moons later from the winter hunt. Not too much time passed before it was time for planting the maize, squash, and pumpkin. Ka-zhi-ga's mother and sisters first cleared the land along the river of old cornstalks and weeds. The actual planting of the crops was started with a ceremony. Ka-zhi-ga remembered the ceremony from years past. The women planted the first seven hills at sunrise. They first painted red the place on their heads where each woman parted her hair. Then the women went to the garden plot with a digging stick and punched a hole in the first hill and placed in the hole one grain of corn. In the next hill two grains of corn were planted. The planting progressed in this manner until seven grains were planted in the seventh hill. After the grain was planted the soil was patted over the grain with the foot of a woman. She said a prayer for one ear of corn or for one type of animal or possibly a whole herd of animals as she patted the soil into place.

Ka-zhi-ga had great respect for the planting ceremony and watched it with reverence. As he was watching, he remembered the big corn crop his mother and sisters had harvested last August. They had picked the maize with the husks on and these were braided to other corn husks so that they could be hung to dry. Ka-zhi-ga remembered the corn hung in the house drying. Then he had helped shell the dry corn by running a very sharp stick between the rows of grain on the cob.

Ka-zhi-ga liked the taste of maize and all of the good things his mother made with the corn and the corn meal. The supply of maize that was left from last year's harvest was growing short and Ka-zhi-ga hoped for a good harvest this year.

Soon the women finished planting the corn. Ka-zhi-ga's mother and some other women of the village also planted squash and pumpkin. Ka-zhi-ga wondered if his little squirrel liked squash and he ran off into the woods to find Cin-ga.

* * *

After reading the story, Penny asked the following questions:

1. What did Ka-zhi-ga's mother and sisters do to the land where the crops were to be planted?

2. How were the first grains of corn planted?

3. What did the Osage women do to prepare themselves for the planting ceremony?

4. What did the women plant besides corn?

5. What was Ka-zhi-ga's favorite food besides deer meat?

A corn stalk and several ears of corn, with husks, were available for students to observe and feel along with different kinds of squash and pumpkin.

For a field trip activity the students dramatized the planting ceremony and actually planted some corn and other vegetables.

Students were next handed a paper marked Activity "D." (see p. 47).

Penny told the students to look at the first row of pictures across the page. She showed the children what she meant by the word "across" by demonstrating in front of the class. She explained that these pictures told about an Osage Indian man who was hunting. Each picture that had an "A" on it is about hunting.

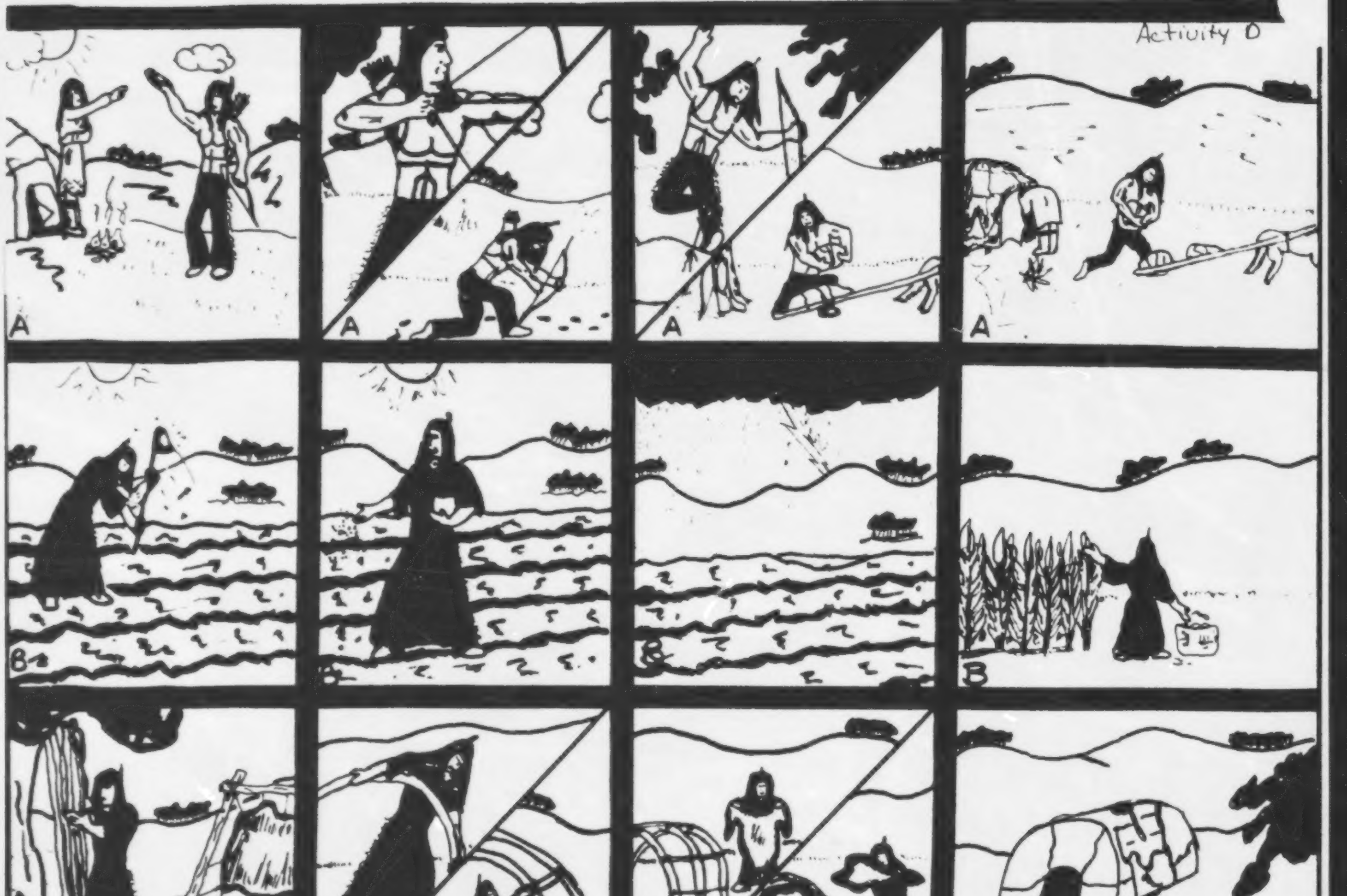
She then instructed the students to look at the next row of pictures labeled "B" which were about planting.

The third row of pictures, labeled "C," were about the building of the Osage long house.

Penny told the students, "We have heard stories about these pictures and now we are going to have to think hard and remember what we have learned."

She then told the students to remove scissors from their desks and to cut out each picture and to place all of the "A" pictures in one pile, all "B" pictures in another pile, and all "C" pictures in a third pile. Then she told the students to mix all of the pictures which were in pile "A" and to think about what happens when a person hunts. They were then to put the pictures in order based on what the hunter does first, second, and so forth. After the students had attempted to put the pictures in order, Penny explained to the students that "first the man tells his wife good-bye, then he shoots a deer, but does not kill him. He tracks and finds the deer and takes it back to the temporary hunting camp where his wife butchers the deer (not shown). They then load the deer meat and take it back to the permanent camp and unload it.

The teacher then asked the students to mix stack "B," and to listen as she explained how the Indian woman prepares the ground, plants the seeds, and how the rain helps the plants grow so that they are ready to harvest. Students were then given an opportunity to arrange the pictures in proper sequence. (Spot check). After this is completed pile "C" is done in a similar manner. Students attempt to put the pictures in the order needed to build the long house. First, the Osage woman gathers the sticks, then she puts each stick into the ground, bends it, and ties poles together. Next, she finishes the frame and covers it with animal skins. Last, she covers the end leaving space for an entrance. Have the students complete this story. (See Activity "D.")


Activity D
A
A
A
A
B
B
B
B
C
C
C
C

IN LESSON No. 5 PENNY'S CLASS UTILIZED SKILLS SUCH AS LONG-TERM MEMORY TASKS, VOCABULARY DEVELOPMENT, REASONING EXERCISES, FINE MOTOR SKILLS AND IMAGERY TASKS.

She wanted the class to learn how the Osages got their food long, long ago. To accomplish this, she again used a story about Ka-zhi-ga and his people as they went on a winter hunt.

Penny reviewed words that the students would be encountering in the story such as:

1. Scout - some one who goes out before the rest of the group to get information.

2. Canyon - a narrow valley with high steep sides. (Draw an illustration on the board to show a picture.)

3. Bison - another name for the American buffalo. (Show a picture.) Note: Review Polly Fazekas' unit on the buffalo.

Story No. 5

Ka-zhi-ga's father

Soon after the planted crops were cultivated, it was time for Ka-zhi-ga's village to prepare for the summer hunt. Ka-zhi-ga's father had been chosen to be one of the scouts sent out to locate the herd of Buffalo. When he returned with the other scouts, the chiefs traveled to the site to select the best place for the hunting camp. They were looking for a place that had deep canyons so that the herd could be driven to fall over the edge of the cliffs. They also must select a camp that offers easy escape in case of an attack by an enemy Indian tribe.

The chiefs returned to the village telling that the Osages must hurry to the site for the bison appeared restless and might move from the area at any moment. So Ka-zhi-ga helped his family prepare for the move. The village was soon on its way to the hunting camp. It took them four days to arrive at the site. Ka-zhi-ga saw the buffalo herd and thought that it wasn't as big as the herd last summer.

The Osage people began immediately preparing for the drive. The women dug holes of clay where certain parts of the buffalo would be prepared for use. The men were making piles of broomweed or prairie weed which they would use to set fire and scare the buffalo so the buffalo would run toward the direction of the canyon. Ka-zhi-ga and the other young boys of the village stood by watching for soon they would have a job to do.

BISON

All of a sudden, Ka-zhi-ga heard several yells and cries and saw the fires being lit. The buffalo, already restless from the scent of man, started stampeding toward the canyon. The noise from the stampeding herd sounded like thunder only it didn't stop. The dust grew so thick that Ka-zhi-ga could hardly see the buffalo as each tumbled to the bottom of the canyon. It was an exciting, scary sight. But soon it was over, with many dead buffalo lying at the bottom of the canyon. The Osage men then began butchering the buffalo. Some of the important parts of the buffalo were given to the young boys to be taken to the women at the hunting camp. Ka-zhi-ga was given a heavy load to carry which he took directly to Mi-na, his older sister, who carefully placed it in a hole of clay and then padded more clay around it. Ka-zhi-ga hurried back for another load. The entire village worked throughout the day.

When the Osage men were finished butchering, the men took the ribs to camp and cooked them. While the men were cooking, the old men and women and boys formed a line from the bottom of the canyon to the hunting camp carrying the meat out of the canyon.

That night Ka-zhi-ga was so tired that he didn't even wonder if his little friend, Cin-ga had followed him to the hunting camp. The minute he laid down he was fast asleep.

* * *

After reading the story, Penny asked the following questions:

1. Why did the chiefs select a place for the hunt where a canyon was nearby?

2. Do you think the Indians got more meat by hunting in this manner or by using their bows and arrows?

3. Why do you think Ka-zhi-ga was so tired?

4. Have you ever seen a buffalo or cattle stampede on television or in the movies?

The activity for this lesson encouraged students to use their creativity. Each student was given a large piece of drawing paper and encouraged to draw one of the following:

1. A buffalo tumbling down a cliff.
2. Ka-zhi-ga watching the buffalo stampede.
3. The line of Osages carrying the meat from the bottom of the cliff.
4. Ka-zhi-ga sleeping.
5. Any other picture that relates to the story.

THE SIXTH LESSON INVOLVED THE STUDENTS IN USING: LONG- AND SHORT-TERM MEMORY TASKS, VOCABULARY DEVELOPMENT, VISUAL MATCHING, INTEGRATION EXERCISES AND LISTENING SKILLS.

To start using these skills she asked the class to recall the last exciting story about Ka-zhi-ga. She asked for volunteers to retell the story. She then asked if anyone thought that the pet squirrel went on the summer hunt with them. She further explained that they would find out in story number 6 if they first learned some new words. She reviewed such words as:

1. Sinew - part of the body that connects muscle to bone. When eating a chicken leg one can sometimes see the sinew.
2. Mortar - a heavy bowl that is used for pounding or grinding something.
3. Jerking - a method of preserving meat so it will not spoil. (Teacher should review unit on buffalo).

Story No. 6

Soon after Ka-zhi-ga's people returned to the permanent village from the summer hunt, the Osage people began making things from the parts of the bison that they brought home. Spoons were made from the buffalo's horns as were other utensils. Ka-zhi-ga watched his mother make thread out of the sinew that connected the buffalo's muscles to its bones. His older sister, Mi-na was using the thread made from sinew to sew leggins for Ka-zhi-ga's father.

Many days passed and soon it was time for harvest. The crop was a large one and Ka-zhi-ga could see the large ears of corn on the stalks. Ka-zhi-ga's mother was making a mortar for pounding corn. Her old one was broken several weeks ago when Ka-zhi-ga had accidentally knocked it against a rock. She made the mortar by taking a large piece of wood and hollowing it out by burning. Soon Ka-zhi-ga's mother would be pounding corn in the mortar to make fine corn meal.

Ka-zhi-ga was hungry so he walked over to where the freshly prepared buffalo meat was and ate some. It had taken many days to prepare the meat. The flesh from the buffalo were cut into thin strips, jerked or stretched, smoked, and dried. The jerked strips were hung on poles near a fire so the meat could get heat from the sun and fire. This meat would stay good to eat until it was all gone because it was prepared by a method called jerking.

After Ka-zhi-ga had eaten, he wondered if his squirrel was hungry. He had not seen him since before the summer hunt. He missed his little friend and decided to go out to the woods to search for him once more.

* * * * *

After discussing the story, Penny asked the following questions:

CINGA

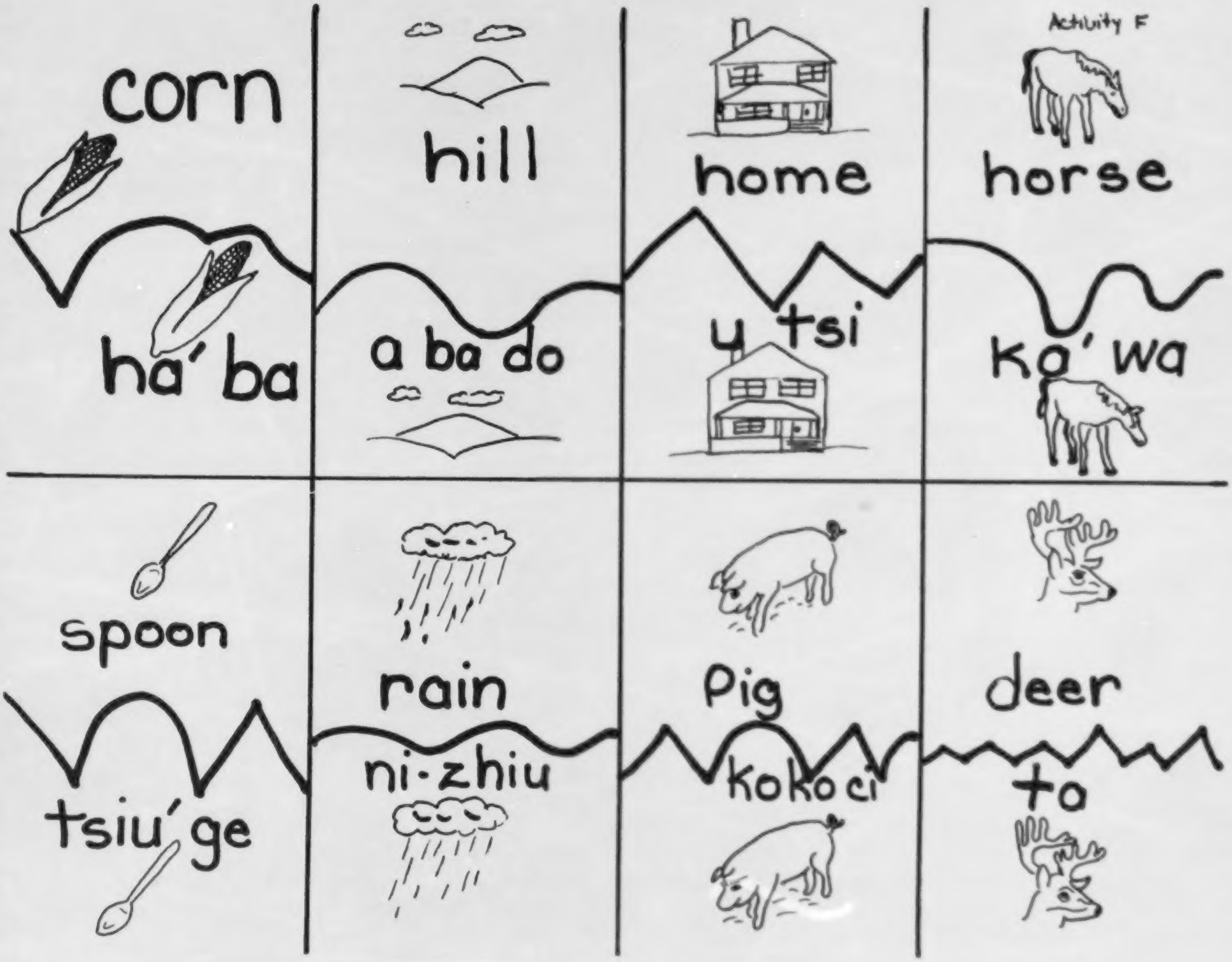
1. What did the Osages of long ago make spoons and other utensils from?
2. What was Ka-zhi-ga's older sister doing in the story?
3. What is a mortar used for?
4. How was the old mortar broken that belonged to Ka-zhi-ga's mother?
5. When Ka-zhi-ga became hungry, what did he eat?
6. Did Ka-zhi-ga know where his pet squirrel was?

Some beef jerky was brought to class so students could partially visualize the type of meat Ka-zhi-ga ate in the story.

Penny explained to the class that the Osages talked in their own language. For instance, when an Osage Indian of long ago saw a deer he would not point at it and say deer, he would point at it and say "Ta." She then used Activity "F" to write English words on the board and match them to the Osage words. She pronounced the words several times so students would be familiar with Osage words and explained to them that the Osages did not write as we do so their language is a spoken language not a written one.

Students gained further experience with this activity by coloring and cutting out the puzzle pieces of Activity "F."

The pieces were mixed so that students could have the experience of matching English and Osage words to complete the puzzle. Penny let the students work at their own pace and have fun with the activity. She used lots of praise. (See Activity "F.")



LESSON NO. 7 EMPHASIZED LONG AND SHORT MEMORY TASKS, VISUAL INTEGRATION EXERCISES AND VOCABULARY DEVELOPMENT.

Penny explained to the students that they would hear the last story about the Osage Indian boy, Ka-zhi-ga. She asked them if any of them had ever gone into the country to gather nuts such as pecans or walnuts. She further explained that gathering nuts, fruits, and roots was another way that the Osage people of long ago got their food supply. The students were asked if they had ever seen an acorn, hazelnut, walnut, pecan, or persimmon? (If possible, have the nuts or pictures available for the students to see.) She explained to the students aboutthe water chinkapin. She told them that it is a water plant having yellow flowers and nutlike seeds which can be eaten. She then read the last story, number 7, to the class.

Story No. 7

Fall was the time that Ka-zhi-ga's people went into the woods to gather fruits, nuts, and roots. Ka-zhi-ga watched his mother as she prepared for the first gathering of the water chinkapin. The water chinkapin was sacred to the Osages of long ago and the first gathering of it was done with ceremony. Ka-zhi-ga's mother painted her part in her hair red and she then cut a willow pole to use as a staff. She then gathered mud from the lake and touched her head and body with it which was a symbolic prayer to the earth. Ka-zhi-ga watched his mother as she gathered the first root and rubbed it on her arms and body and then threw it back into the water. She then went on with the gathering of the water chinkapin.

Ka-zhi-ga went into the woods in search of berries and nuts. He gathered many walnuts, acorns, and pecans. He saw his sisters and many of his friends as they gathered hazelnuts, and persimmons. Ka-zhi-ga did not stay with the rest of the group because he was not only looking for nuts and berries, he was looking for Cin-ga.

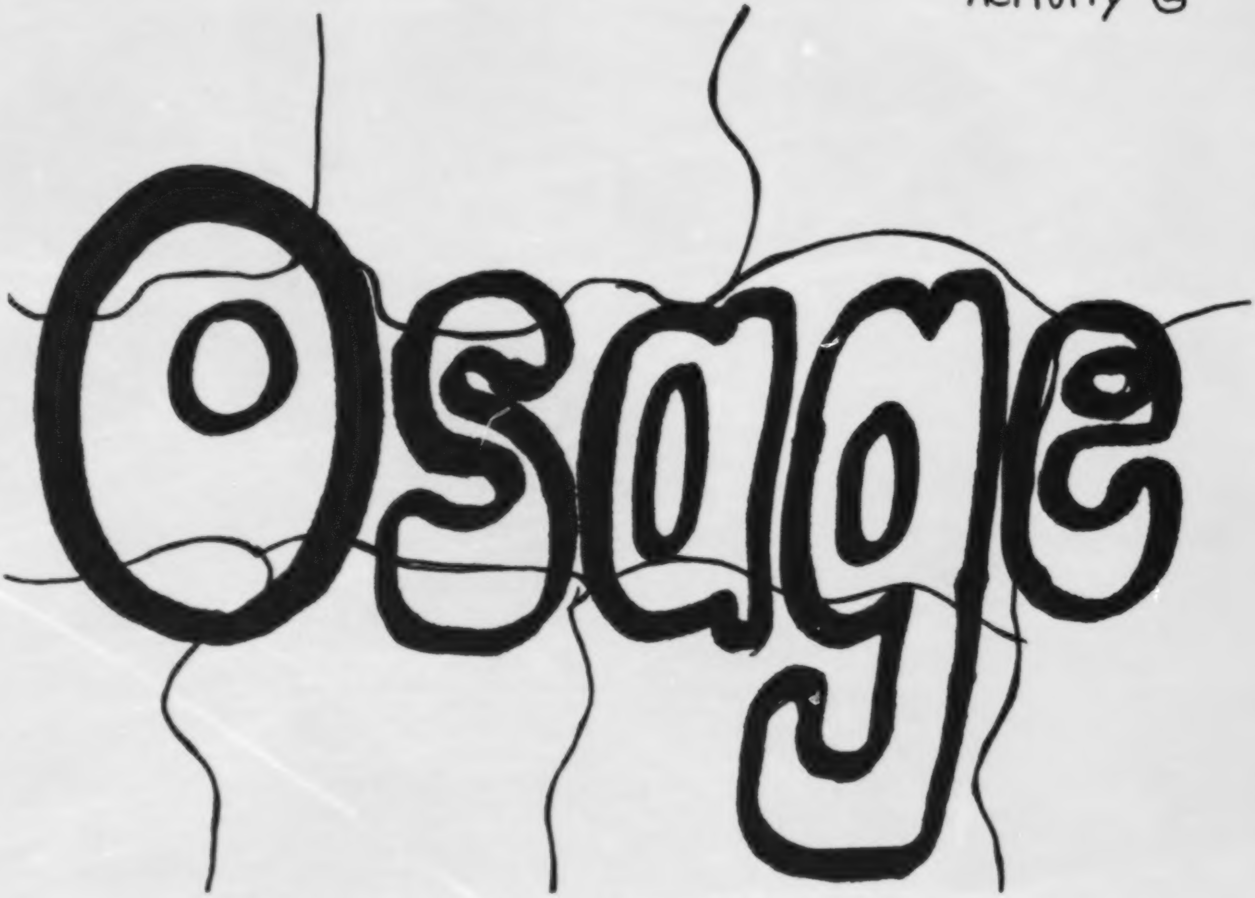
He wandered farther into the woods than he ever had gone alone. He carefully looked and listened but all he could hear was the soft twittering of the birds and the song of the insects. Soon Ka-zhi-ga grew tired and sat down by a large hollow tree and fell asleep. He was awakened by the chattering of several squirrels who sounded as if they were scolding each other. As Ka-zhi-ga sat up, many accumulation of nuts and pine cones tumbled around him. He suddenly realized that the squirrels were not scolding each other, they were scolding him. He had fallen asleep by a hollow tree where one of the squirrels had stored his winter's supply of nuts. During his sleep he had accidentally kicked a hole in the hollow tree causing the squirrels' food supply to fall out.

Ka-zhi-ga felt sad that he had upset the little squirrels who had worked so hard. Just as he decided to leave the squirrels nuts he had gathered in return for ruining the hiding place, one of the squirrels came right up to him. Oh, the surprise and joy Ka-zhi-ga felt at that moment, for the squirrel was Cin-ga, his little friend. He bent down and petted him and asked him why he had decided to live so far from Ka-zhi-ga. The two friends played together for a while but Ka-zhi-ga soon realized he must get back to his village. Soon the sun would go down and the woods would be very dark. Ka-zhi-ga bid his friends good-bye and promised to return again.

* * *

Penny concluded the unit by stating: "We studied about the Osages of long ago. There is one word that all of you should remember. (Write the word 'Osage' on the board.) That word is Osage." She handed out a puzzle with the word Osage to each student. Penny asked the students to cut the puzzle out, mix the pieces up, and put them together again for this would help them remember the word, OSAGE."

Activity G



POLLY FAZEKAS, A FIRST GRADE TEACHER, ALSO A CREEK AND CHEROKEE INDIAN, BEGAN HER RESEARCH ON THE OSAGES IN THE SOCIAL SCIENCE AREA. HER HUSBAND STANLEY, WHO IS A SIXTH GRADE TEACHER, FIELD TESTED THE MATERIAL IN HIS CLASSROOM.

Mainly, Polly aimed to provide insight into some of the culture, traditions, and customs of the Osage tribe through this unit. According to Polly, "The Osages are a proud tribe that probably met, withstood, and yet made acceptable changes to the many barriers that came into their life from the time of the first encounter of the white man up to the present time." "Therefore," Polly reasoned, "the Osages should not forget the past--as one needs to know where he/she has been in order to seek the future--preserve the past and at the same time increase participation in the white man's society so that both may gain confidence for the future and yet be proud of their part in our American heritage."

Several weeks before the unit began, the students in Stanley's class were asked to think of any Indian ancestry or customs they could share with the rest of the class as they would be studying the Osage Indians in the near future. Enthusiasm blossomed among the students. The Native American students were really excited about such a unit. Their interest received a further boost as a result of the assistance given and interest shown by their assistant superintendent, Mr. C. G. Arnold. Students began collecting artifacts and literature from relatives to discuss in the class.

C. G. Arnold
Superintendent of Schools

POLLY'S FIRST GOAL WAS TO HAVE THE STUDENTS DISCOVER THE MIGRATION AND PHYSICAL CHARACTERISTICS OF THE OSAGE TRIBE.

To do this, the students were to draw a scale map of the Ohio and Missouri River regions. Students were given handouts on the migration and on chracteristics of the Osages and, as a class, were asked to list possible physical characteristics of the Osages.

Students then traced the migration of the Osages from the original regions to the present day Osage County in northern Oklahoma (see desciption on next page and Mary Young's unit. To complement this activity, the students illustrated the appearance and dress of the Osages of that early time.

Osages

The Osages are of the North American Indian tribe of the Siouan linguistic stock. Earlier writers of Indian history describe them migrating from North Asia into Alaska and down to what is now the United States. It is presumed that the Osages once belonged to the powerful aborigines known as Dakotas (sometimes referred to as Dehegiha). The Dakotas were the Siouan people of the Northern Mississippi River area who slowly migrated into the Ohio and Wabash River regions.

Historians first note the Osages at the Osage River in Missouri after migrating from the Ohio valley. At the beginning there were three main bands before their separation at the mouth of the Ohio River. The bands were "great or Big Osage," (sometimes called Big Bone) living along the Osage River. "Little Osage" (Little Bone) living along the Missouri River, and the Arkansas from along the Arkansas River valley.

The names "Big Bone" or "Little Bone" had nothing to do with their physical appearances. They were merely names given to the tribes. Some historians assumed the name Osage may have derived from the Latin word "Orsa" meaning bone.

The present Osages, living in northern Oklahoma, were once called "Wah-Sha-She" meaning "Water People," as they lived along the river and used it as their means of travel. The French may have translated the name "Wah-Sha-She" into something similar to "Ouizhaghi" which was later translated by the English (lacking sufficient phonetics) to shorten the name to "Ozazge" and after many variations of tongue and pens settled on "Osage."

Physical Characteristics of the Osages

The characteristics of the early Osages were of strong, tall, muscular, Roman-type figures sometimes six and one-half to seven feet in height. Their facial features were dignified with graceful movements. They were often spoken of as being the friendliest of all the tribes. The early Osages were not elaborate dressers as some of the other Indians were. The male wore a "mohawk" hair style--roach at the top of his head. The hair had two long locks so that it could be braided and used for attachment of head dressings

Ceremonial Face Painting and Ornamentation, by Russell Crossland, senior student such as feathers, beads or brooches. The outer ear contained holes made by boring with a sharp bone. Ear ornaments made from strings of beads, bones, or shells and later, silver were worn. (See p. 76.)

At times the ears hung low due to excessive weight. Necklaces made from beads, bones, seeds or shells were worn under the chin. Usually they wore no covering above the waist, except in winter when a robe made from the buffalo hide was added. Sometimes the leggins had fringes made from scalp locks taken from the enemies. The moccasins were of simple design.

The women were generally shorter and stouter than the men. They were considered to be strong, active, industrious and clever. They made all of their garments as well as the utensils used in the huts. They had long flowing hair and wore earrings and bracelets. Their dresses, or gowns as they were called, were long, reaching from shoulder to ankle with short open sleeves. At times short leggins were added. The moccasins were similar to those worn by the men. The women also wore a buffalo hide in the winter. These were later changed to blankets. The Osages continued wearing their own style of clothes until around 1890. Those sent to boarding schools for purposes of being introduced to the white man's style, would continue their own styles upon returning home. Today, Osages wear the styles in fashion, using their colorful costumes for dances and other ceremonial purposes.

Polly and Her Class
(see unit on next page)

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A SECOND GOAL WAS TO HAVE THE STUDENTS LEARN HOW THE OSAGES USED THEIR ENVIRONMENT FOR SURVIVAL.

After reviewing and discussing the following handout on dwellings, the class listed the many ways "nature" could be used for survival. They then constructed a model village which proved to be an exciting adventure.

The village was constructed by filling a large box with dirt. Clay, stocks, bark, and grass were used to make the dwellings and landscape. The design featured the special way in which the Osages had their houses arranged with eight to ten houses clustered around a "long house."

Houses - Villages

The earlier Osages lived in one family dwellings--round low houses that were made from pits dug into the ground and covered with bark or mats of reeds. The villages were formed in a cluster of houses around the chief's residence, surrounded by their fields of corn and crops. The Osages were agricultural people and seasonal hunters living near the river. Their main crops were: corn. squash, pumpkin, beans, sunflower and often tobacco--a sacred plant. Other foods were collected from the wilds of nature: nuts, edible roots, persimmons, berries and other edible foods that could be found.

Historians trace the Osages living in southwestern Missouri regions where their houses had changed to a structure with eight sides called round houses. The houses were made from hides placed over poles. Hickory sapling sticks were bent over the top to give it a round appearance. There was a hole at the top for smoke to escape. These houses were removeable and could be set up again.

THE IMPORTANCE OF THE BUFFALO TO THE OSAGES NEXT OCCUPIED THE ATTENTION OF POLLY AND THE STUDENTS. INFORMATION WAS PRESENTED ON THE PREPARATION FOR A BUFFALO HUNT, THE PRESERVATION AND USE OF THE BUFFALO.

For activities students read the handout on "The Hunt," made a drawing of an imaginary buffalo hunt. To obtain a better idea of the hunt an elderly Indian was invited to talk to the class and to show artifacts such as robes, clothes and beadwork.

The Hunt, the Buffalo and Its Uses

Hunting was usually a village activity especially for large game such as deer, bear and buffalo. Hunts were usually made in the spring and fall seasons. Each participating family would receive an equal portion of the game killed.

The buffalo hunts were great events. During the hunt, the men were joined by all able bodied women and children, leaving the physically infirm and elders at the village. The buffalo hunt was also of great importance since the buffalo was their supply of food, clothing and fuel. The essentials of life and survival for these primitive people, he (the buffalo) was their "staff of life."

The men rode horses while the women and children walked carrying the few essentials needed to set up camp. Dogs were often used to pull sleds packed with necessities. These were called "travois" by the French.

To the Hunting Camp, by student Kyle Johnson

The scouts would be sent ahead of others to locate the herd. They could travel around six to seven miles an hour using a pace similar to a trot. The main chiefs would go to map out a route to be traveled and to choose a location for a site. The chiefs had to consider the terrain or quality of the land constantly, and be alert to routes of escape if attacked by other tribes. Other terrain features desired were deep canyons, bordered by abrupt cliffs in order to drive the herd to their death. Access to water was also desirable.

The buffalos were stampeded into pens or driven over cliffs and attacked by clubs, ax, bows, and arrows.

The hunters would sometimes disguise themselves as wolves or deer using such animal coverings for a disguise. This enabled the hunters to scare the herds into a stampede, or trap the herd in the middle of a prairie fire ring. Guns were introduced later, which made the hunting more fruitful.

Staff-of-Life, by student Kyle Johnson

The Osages wasted very little of the buffalo. After finishing the butchering or kill, the men would carry portions of the ribs back to the camp and immediately cook them. While the men did the cooking, the women, older men, and children would form an antlike procession to the place where the buffalo had been butchered. The procession made it possible to carry the meat and hides back to camp. At the camp, the meat was dried for later usage and the hides were cured. The tradition was for the men to cook the ribs of the game, while the women and others who did not participate in the hunt busied themselves with preserving the game.

The Use of Buffalo

See Cyrus Jackson's unit under Shawnee Indians, pp. 140.

RELIGION AND ITS INFLUENCE ON THE OSAGES CONSTITUTED THE LAST LESSON.

After reading and discussing the following handout on Religious Beliefs, students were asked to do research on different religions and compare those religions to the Osage way. As a group, they made a list showing the influences of the Osage religion and compared it to one they had researched.

RELIGIOUS BELIEFS

Early Osage Religion

Since early beginning, the Osages have had a tremendous belief in some great power of existence. There was a need for the people to have some understanding of this life-force, one who would give relief or protection to them from the fears and uncertainties of life. The one the "Water People" came to recognize first was Wah-Kon-Tah, the Mystery Force. Wah-Kon-Tah was an invisible, all-powerful force who lived in all things of earth and sky. He was not a god, but rather a life-giving substance of the universe. On the lower levels, earth, moon, stars, and sun were worshipped, and thought of as gods, since each one had a contribution to their daily life.

The Osages knew that there must be a new tribal adjustment as well as individual adjustments to the new teachings of Wah-Kon-Tah-E-Shinkah--Son of God of the Heavy Eyebrows. He represented both the sky and earth. The Osages could relate to Him. He had come down to earth. As a young warrior he showed respect and obedience to the aged. He had been killed by his brothers, as the Heavy Eyebrows were beginning to take over their hunting lands, kill off the buffalo and enforce upon them their ways.

By 1870, Wah-Kon-Tah seemed to be losing its importance to the Osages largely because buffalo were dwindling in number. The people were being moved or pushed from one place to another. The Osages felt that the changes were brought about by the Heavy Eyebrows. They began to feel the Heavy Eyebrows god must be more powerful than Wah-Kon-Tah.

Osage Religious Ceremonies

The Osages had religious ceremonies for the naming of the children as well as ceremonies for wars and for peace. A ceremony that was highly respected was the seven religious levels. Everyone was allowed to take part in the activities and each person advanced to a higher level by learning rituals. The seven rituals were not in any certain order but different villages had an understanding or agreement as to the last level. According to the chaplain of the historic Osages, the seven levels or degrees were:

1. Singing of Sacred Hawk Song - as the hawk was their symbol chosen for its courage, swiftness, silence, and cleanliness.

2. Making of Sacred Burden Strap

3. Making of Rush Mat Shrine for the Sacred Hawk--the skin of the bird was made to represent a shrine to stand for courage.

4. Rite of Shooting a Bird

5. Call to the Ceremonial Distribution of Scalps

6. Hearing of Sayings of the Ancient Man

Initiation into a higher level was celebrated by having an elaborate ceremony.

Peyote Religion

Peyotism is a religion that came to the Osages to be used to compromise between the old god concept and Christianity. The peyote religion is syncretic, recognizing Christ. The fruit of the peyote cactus is used as a sacrament. It is not symbolic of Christ but its usage is parallel to the partaking of the wafer and wine used in some churches today. The early peyotists believed that the old religion of Wah-Kon-Tah, its rituals and customs were gone, and refused to take part in the old rituals or ceremonies. They refused, stating that their main ideas were to establish among the Osages the understanding that they should become more akin to the white man's ways in order to survive.

One tradition of the old ways that was not forsaken was clan identification and certain cultural features connected with clan membership--such as clan names, food taboos, and life symbols.

The peyote religion is still recognized among the Osages and is recognized as the Native American Church with the use of peyote accepted for ceremony. The peyote ceremonies are still conducted--not regularly as our weekly church services but usually in the spring time. Some Osage families and ceremony dance groups still have their peyote churches.

Not all Osages were converted to peyotism nor into Christianity. Many held to their old traditional beliefs in Wah-Kon-Tah even though the ceremonies were no longer performed.

Peyote Ceremonies

Osages who are adherents of the peyote religion still carry out certain rituals for the departed. When one dies, he is still dressed, ornamented, and painted before he goes on to Spiritland. The face of the deceased is painted for identification in Spiritland. The one appointed to do the painting appears at sunrise and paints lines on each side of the face, the symbols belong only to the deceased for his own personal identification. The paintings are to identify that person's "clan." All members of one clan have the same painting. The "old men" said this was done so the relatives, long deceased, would recognize a clan member they had never known. The lines are made from red, blue, and sometimes white colors. The red paint is always used on the parting of the hair.

The deceased is then wrapped in a blanket or a robe and lies in the casket with candles burning at the head. Relatives and friends tell the deceased farewell by touching the forehead, hand, and chest. Mourners then touch themselves in the same areas.

The body that has been lying at the family home is transferred to a church if a church service is to be conducted. For final farewells, a man is chosen by the family to stand at the foot of the grave with a cedar stick about three feet long and of four sides. The grave is covered with earth. The stick is shoved into the ground as the man looks into the grave saying that mother Earth is receiving back their brother or sister. Grandfather Sun is then asked to take or lead the deceased to Spiritland.

At the foot of the casket a lunch box is placed containing food, so the deceased will have food on his journey to Spiritland. The Osages believe the deceased should be ready to follow the sun to the west, so burial services are over by noon, when the sun is leading to the west.

New Religion

Changing of life styles brought about new ways to worship. The Jesuit, a religious organization under European leaders or missionaries, was the first to attempt to bring Christianity to the Osages. Union Mission, the first mission in what is now Oklahoma, was one of the first missions to be established among the Osages by the United Foreign Mission in 1820. The early Protestant missions were closed by 1834 due to a lack of interest among the Osages. This closing brought about a new mission by the Roman Catholics. Around 1830 an Osage Mission was opened in Kansas by Father John Schoenmaker.

ADDITIONAL INFORMATION ON THE OSAGE

Chiefs

Each village had two chiefs. The chiefs were not rulers but leaders. Their main jobs were to retain peace within the village and to minimize conflicts with other villages and tribes. They took charge of the hunts, choosing the route to be taken and the campsites as they were responsible for the safety of the hunting party. They chose the scouts that would go ahead of the party to locate herds to be hunted. The two chiefs alternated being in charge of the hunt each day. The position of tribal chief was usually passed down by heredity. The homes of the chiefs were considered to be a sacred place.

Council Members

Each village also had council members mostly made up of elderly men. They were primarily religious leaders having some part in civil affairs.

Clan

Each family was a member of some clan, which in turn was part of a larger group of clans. Each family had its place in the clan, as well as responsibilities in the social, religious, and political life of the tribe.

Horses

The introduction of horses made a new life possible for all Indians. Mainly, the hunters were able to go farther into the plains to hunt buffalo herds. Some of the other tribes abandoned their villages and became nomadic people, but the Osages remained an agricultural people and used the horse to hunt seasonally, leaving time in between to attend to their crops.

Crops

The fields were owned by the families of the villages. Most of the work in the fields was done by the women of the villages. It was their duty to see to cultivating, planting, harvesting, and preserving of the food. About one-half acre per woman or at times per family was the extent of the land cultivated. The fields lay next to one another and were not fenced. All of the cultivating was done by the use of a small hoe. Before each planting the women arose at sunrise, painted the part in their hair red, symbolizing blessings from the sun, and went to work in the garden plot. If the harvest was good, the corn and beans would yield between fifteen and thirty bushels per family. The crops were sun-dried and stored for preservation, unless eaten immediately.

Rearing of Children

The boys were taught at an early age to be excellent hunters with bows and arrows. Girls were taught the duties of cooking, sewing, helping in fields, and learning the preservation of the killed game.

Natural Phenomena

The Osage Indian refers to the moon as representing a woman making twelve appearances or showings a year. She would have a tremendous effect on Mother Earth, her children were the stars and she did not interfere with Grandfather Sun's daily life. Some agriculture people today still rely on the moon for timing to plant certain crops. The following are names given to the monthly moons summarized from John Matthews' Talking to the Moon.

January: Single-Moon by-Himself - The moon is alone, no babies, fruits or flowers, only snow covering the ground for long lengths and no sun, days are cold and gloomy. This moon was often referred to as Hunger-Moon by the earlier Osages.

February: Light-of-Day-Moon - May have been called Coyote Moon for its symbol is the coyote. This is the month that begins greeting the new light with its lengthening days returning, and the sun is taking interest in her children and earth again.

March: Just-Doing-That-Moon - The month for awakening of spring--great restlessness in nature changing over from winter.

April: Planting-Moon - Shortest name in Osage calender "Wha-Pe" representing a time for earth planting and preparing for her fruits of labor.

May: Little-Flower-Killer-Moon - This moon symbolizes the dying of the small wild-earth hugging flowers to make room or make way for the tall flowers, a time for blooming of life.

June: Buffalo-Pawing-Earth-Moon - This is a season for buffalos pawing the great earth to show its dominance or lords of the open range, no other animal disputes their position. In some incidents this month could be referred to as the month for dancing. The religious and other ceremonies and dances are performed this month.

July: Buffalo-Breeding-Moon - It is the hottest month of the year, time for fearing drought, time when nature is at the pitfall of the sun a symbol of barren showing the effects of abandonment and neglect.

August: Yellow-Flower-Moon - The "Golden Moon" as nature is mellowing her color and flowering weeds are dominating nature with rich color of yellow, sprinkled by yellow butterflies.

September: Deer-Hiding-Moon - The symbol is the buck, the time for deer to hide and make preparation for intense activity to come--nature is getting relief from the summer sun--life cycles ending and seeding for the new ones have been sowed.

October: Deer-Breeding-Moon - This month is often referred to as New-Horn-Moon. The buck with its great polished antlers is uneasy and eager for nature's challeneges. He is at times dangerous and walks with great dignity.

November: Coon-Breeding-Moon - This is the month for hunters, hunting for prairie chickens, deer, mallards--maybe a time for violence or challenge of man against nature.

December: Baby-Bear-Moon - A time for truce among nature's species and mankind. Days growing colder and signs of first snow appearing.

Education

The mission schools often provided the traditional educational studies with some instructions in farming techniques as it was the government's aim to promote farming and discourage hunting among the Osages. Through the years, educational promotions were pushed into full progress. Finally, in 1925 the first full-blooded Osage Indian graduated from public high school. Today, the Osages take interest in education and take advantage of the opportunities of higher education.

Changes

From 1872 to 1906, the entire Osage Nation was jointly owned by the tribe. They had a government similar to Cherokees and to our national government with legislative, executive, and judicial branches. The Business Council passed on the leasing of all land. White people could lease land but only had a permit to stay in the Nation one year at a time. One could get as much land as the Business Council would allow. Rent money was paid at the Osage Agency and made up a part of tribe's individual income. The families received income according to the number registered at the Pay Office.

By 1906, right before Statehood of Oklahoma, the Osages began making noticeable changes in their culture. The traditional ceremonies had almost disappeared and most Osages were trying or making efforts to forget the "old ways." The changes came about as the population declined. Economic changes as well as pressure brought by agents of the new tribal government, also affected change. During this period, the Osages were becoming the wealthiest people in the world on a per capita basis.

When the headright income of the Osages was the greatest, 1917-1926, the local merchants, many of whom later had stores in Tulsa, capitalized on the vanity of the Osage women. They would quietly suggest more and more expensive clothes, saying, "Why, Mary Beartooth or Belle Tinker got a fur coat and a cloth coat and five lovely dresses for this payment." Some bought so many clothes each quarter they could change almost every day. Many of their dresses were elegant satin, etc., which the sales lady convinced them were appropriate for everyday wear.

The time of headrights and allotments was a time of great frenzy. When the Act of 1906 was passed by Congress, three men were sent to assist Osage Agency officials in preparing a final roll of Osages. Chief James Bigheart insisted and received, through the Act, reservation of a certain percentage of all "mineral" rights to the tribe.

Marriage

The Osages were of unmixed tribal blood--not marrying into other tribes but allowed inter-marriage of whites into their tribes, especially French. They have had few battles with the white man, welcoming him into their tribes. The Osage council had to approve the inter-marriage. The white person would make known his good intentions for the marriage if the marriage occurred.

An old Osage legend tells how the tribe was against marriage with other tribes. The son of a Cherokee chief and a daughter of an Osage chief fell in love knowing that by custom the punishment for marrying outside the tribe was death. During this time the two tribes were in a dispute over buffalo hunting grounds. The two young lovers decided to elope and start a life in another area. They had reached the cliffs, north of what is now Pawhuska, when the searching parties from both tribes found them. The two, knowing the awaiting punishment, locked into each others arms and jumped to their deaths before the eyes of the searchers. The cliffs are now known as "Lovers Leap."

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Pawhuska Jr. High School

Marvin Potter, Jr. High Principal

LESSON PLANS PREPARED FOR SEVENTH-EIGHTH GRADE ENGLISH CLASSES. MARY YOUNG A SEVENTH-EIGHTH GRADE ENGLISH TEACHER AT PAWHUSKA JUNIOR HIGH SCHOOL HAS A THEORY ABOUT TEACHING--"MAKE SCHOOL INTERESTING FOR ALL STUDENTS BY GUIDING THEM THROUGH A LEARNING EXPERIENCE," SHE SAYS.

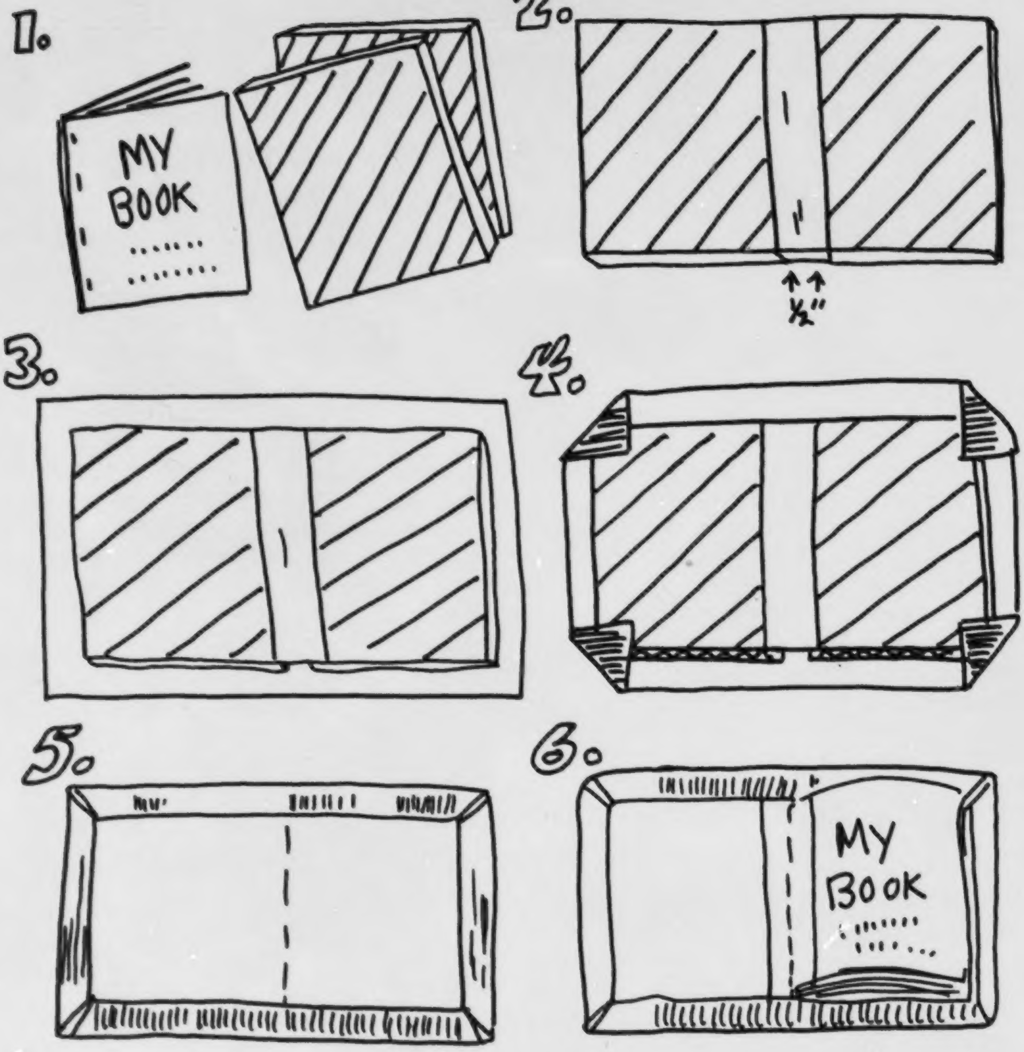
Mary is an Osage Indian who teaches with enthusiasm. Her students soon became enthusiastically involved in learning about the Osages.

She began her two-three week unit on the Osages with two overall goals: to develop self-esteem in all students, especially the Osage students; and, to develop an awareness and greater understanding of the Osage culture.

Students became involved in the unit through a language-experience approach which worked as follows:

Serving as a moderator, Mary presented a learning experience to the students who would each then make a statement about this experience into a tape recorder. Later, each student would transcribe his/her recorded statement on paper. Many times they would discover they did not write what they meant. Consequently, many of them would need to rewrite their statements before they became a part of their book (see below). Students repeated this for each learning experience. Through the use of this approach Mary sensed that her students developed listening and composition skills. Gradually, but surely, they also discovered that writing clearly and distinctly is the sternest discipline of thinking.

Students and teacher first obtained the following materials and equipment: boxed cardboard, wall-covering knife, magic markers, crayons, colored pencils, glue, materials to serve as a book cover, tape recorder, tapes, and a video tape system consisting of 3/4" video cassettes and video camera.



Instruction for a Book

Learning Experience No. 1: A video tape, KTUL-TV's presentation of "Osages and Oil" was shown. This film depicted the Osages in the 1920's. It is filled with many scenes of the time, as well as an excellent commentary. The tragic "Osage Reign of Terror" is recounted quite vividly.

Activities associated with this experience were:

1. Students compiled information for a book.
    a. Students formed small groups. The students then informally discussed the video tape and recorded their statements on a tape recorder.

b. Students transcribed the statements made by their particular group on a tape.

c. Students took statements from the transcription and wrote a chapter for their publication.

2. Local Indian people were used primarily to supply students with unpublished historical facts.

3. Students interviewed Osage people to obtain insights and knowledge about a particularly vague fact.

4. Students wrote and produced their own program concerning some aspect of Osage history.

With all the statements gathered from the video tape, resource persons, and other sources, the students were then able to write and produce their own program concerning some aspect of Osage history.

Learning Experience No. 2: Involved learning about local and State museums.

The class made field trips to a local Osage Tribal Museum and to the Osage County Historical Society Museum. Other places visited were the Woolaroc Museum in Bartlesville, and the Philbrook Museum in Tulsa. After these field trips, students compiled more information for their book, and designed a museum brochure and poster advertising the various museums. They also made a map illustrating the location of the museums.

A fun activity used to culminate this learning experience had the students pretending to be tour guides and preparing their own tour presentation. With these activities completed, the class members were able to record, transcribe and begin finalization of their chapters.

Learning Experience No. 3: Consisted of a video tape explaining Osage dances. The tape was made by local resource persons and the dances were demonstrated before the students by two local resource persons, Mr. Edward Red Eagle, Sr., and Mrs. Margaret Iron.

Following are descriptions of the dances.

Osage Tribal Dance
I'n-Lon-Schka (Playground-of-the-Eldest-Son)

The Osage tribal dances are held each year in the Indian villages of Pawhuska, Hominy, and Grayhorse. History records that the Osages, when they settled in their present reservation divided into three communities. The "Dwellers in the Thorny Thicket" resided in Pawhuska. The "Dwellers in the Upland

Forest" settled in Hominy and the "Dwellers upon the Hilltop" settled in the area of Grayhorse. These three communities are the sites upon which the tribal dances are held today.

The only recorded history of the I'n-Lon-Schka, to Mary's knowledge is a dissertation written by an Alice Anne Callahan in August, 1977, entitled "I'n-Lon-Schka." In her dissertation she writes that it is a ceremony in honor of a young boy in the tribe who is chosen to be the Drumkeeper for a year, the drum being the sacred instrument in this ceremonial. The acceptance of the drum by the boy brings both honor and responsibility to him and to his family for the time he serves as Drumkeeper. An elaborate dance organization is established after the new Drumkeeper is chosen. There is a great deal of protocol, prestige, and tradition in this committee structure, because the I'n-Lon-Schka is the only Osage ceremony with music and dance that has survived to the present. It is the dance that most tribal members will try to attend. It is a manifestation of tribal loyalty and continues to be a strong means of uniting the tribe and giving it a sense of identity. The I'n-Lon-Schka in the 1970's is still considered a serious, religious ceremonial dance by tribal leaders despite partial losses of the text of many of the older songs, precise knowledge of the sequence of the songs, and some of the rituals connected with the dance. As everything is maintained only by oral tradition, songs and ceremonies that are not used are lost.

The drum is the center of the ceremony, both literally and symbolically. Consequently the respect for the sacredness of this instrument is one of the most important elements in the I'n-Lon-Schka.

The Osages shared their culture and received in turn, new songs, games, and dances--the I'n-Lon-Schka being one from neighboring tribes.

The I'n-Lon-Schka dance and some traditions came to the Osages from the Poncas and the Kaws. This happened in the mid 1880's after the Osage tribe had made its final move to Indian Territory from Kansas. The tribe settled in three locations that are now Grayhorse, Pawhuska, and Hominy. The band of Osages at Grayhorse--"The Dwellers upon the Hilltop" received the I'n-Lon-Schka drum from the Poncas. The band of

Man Dancer
by Arts and Crafts Teacher
Pauline Allred

Osages at Pawhuska--"The Dwellers in the Thorny Thicket"--
and at Hominy--"The Dwellers in the Upland Forest" received
the drums from the Kaws.

Dance Organization

Drumkeeper
Head Committee Man
Committee
Tail Dancers
Lady Singers
Whip Men
Advisors
Water Boys
Cooks
Fire Builder
Drum Warmer
Dancers
Singers

Now the town crier goes through various camps telling the dancers to begin to dress for the time of the dance is near.

He can be heard calling the name of a particular person to honor him or her and announcing to the people that they are present.

Dance Schedule

The Osage tribal dances last for four days beginning on Thursday afternoon and ending on the following Sunday afternoon.

Thursday afternoon-dances begin.
Thursday night - sometimes this is the time that rations are given to the visiting drumkeepers.

Friday afternoon-tribal dancing.

Friday night - tribal dancing.

Saturday afternoon - committee dinner usually held. Rations given to visitors.

Saturday night - tribal dancing.

Sunday afternoon - final day for dancing. "Give-away" is when the individual songs are sung and the various families bestow gifts upon their guests or friends.

Lady Dancer
by Arts and Crafts Teacher
Pauline Allred

Duties:

Drumkeeper - has sole charge of the drum, meaning that he keeps it in his presence. He and his family actually stage the dance seeing that the various dance committees from the other two towns are provided with rations and that members of his committee are provided a place to dress and eat. The Drumkeeper bears all the expenses of the dance.

Head Committee Man - carries out the wishes of the Drumkeeper. He is in charge of the program, meaning that he speaks for the Drumkeeper welcoming the people and informing them regarding what is taking place. Often he is observed placing a roach on a person that wants to enter the dance. He is also the person that tells the drummers to start the dance and when to stop the dance.

Committee Men - they are chosen by the Drumkeeper and are seated according to the position that they hold in the committee. They serve as the closest consultants to the Drumkeeper.

Tail Dancers - when the songs are sung, they have an encore. The Tail Dancers are the only dancers allowed to dance. Sometimes, when the dance is very much enjoyed, one of the Tail Dancers will raise his stick in the air, which means the song was enjoyed and is desired to be repeated.

Whip Men - are in charge of the dancers that enter the arena. They seat the dancers as they enter. The Whip Men are seated one on either side of the dance and when the dancing starts they dance around the arena encouraging the dancers to dance.

The Whip Men also are the only ones allowed to pick up articles dropped on the dance floor.

Another job is to inform the various dance committees when the districts have set their dates for the dances.

Advisors - these are elders of the tribe who are consulted when an important question concerning the dance traditions needs to be known or clarified.

Water Boys - their duty is to see that the dancers and the drummers are provided with water during the breaks which occur during the dances.

Cooks - their duty is to prepare food for the special dinners. During the time of the dances, the Drumkeeper has a committee dinner in which he informs his committee regarding their duties and his desires regarding the dance.

Dancers - these young men from prominent Osage families who are invited to participate in the dances.

Singers - these are the men of great importance. They provide the singing and, on the last day, have to know by heart each individual song which belongs to a particular committee. Pawhuska, Hominy, and Fairfax each has songs honoring particular individuals.

Lady Singers - they, like the men singers, provide the singing.

Town Crier - according to Edward Red Eagle, Sr., this role probably evolved from the encampment days when they had someone who would go around the camp waking the camp or telling news to the camp.

Activities associated with Learning Experience No. 3 were:

1. Students compiled information for a book by recording, transcribing, and finalizing the chapter.

2. The teacher chaired a discussion concerning new terms which had been brought to the student's attention, such as: drumkeeper, head committee man, committee men, tail dancers, whip men, advisors, water boys, cooks, dancers, singers, lady singers, and town crier.

3. Students wrote a news article concerning the Osage tribal dances.

4. A fourth activity was a written version of a game entitled, "Guess What I Am?" In this activity students wrote about themselves without giving away what they were. Specific clues were given so that the reader would be able to guess what the student meant himself to be.

Learning Experience No. 4: This was a finger weaving demonstration conducted in the classroom by Mrs. Maude Cheshewalla.

Activities for Experience No. 4 were:

1. Students continued to compile information for their book by recording, transcribing, and finalizing their chapter.

2. Students attempted finger weaving under the guidance of Mrs. Cheshewalla.

3. Students made drawings showing different patterns of finger weaving, such as: the chevron, barber pole, etc.

4. Students traced the history of finger weaving.

5. Students brought articles to the classroom which were examples of finger weaving and told when and where the articles were made.

6. The activities were video taped.

Learning Experience No. 5: This was a video tape demonstrating how the dancing roach was made. (See photo, p. 76). Mr. Romaine Shackelford of Pawhuska, Oklahoma, demonstrated how the dancing roach is made.

Activities for Experience No. 5 were:

Students illustrated a roach on a page of their book or scrapbook. Miss Billie Jones (Miss Indian Oklahoma), visiting in the area that day, appeared with Mr. Shackelford as Mary video taped this activity.

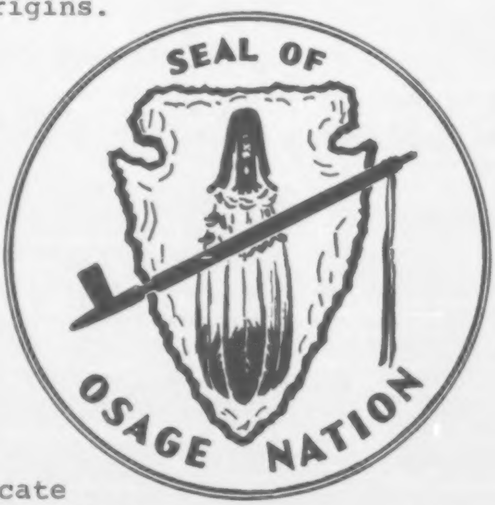
Learning Experience No. 6: Consisted of a lecture by Mary on the history of the Osage tribe. Her lecture covered the Osage Seal and its symbolism. Early history, treaty periods, Osage County, tribal government and chiefs, past to present, were other points of information covered. Excerpts from her lecture are included on pp. 76-83.

Activities for the Sixth Experience were:

1. Students drew the Osage Seal and explained the symbolism.

2. Students researched and interviewed people on how and why Pawhuska was named.

3. Students located towns and creeks on the Osage County map and listed the names of local streets and places that had Osage origins.



Osage Seal - The Seal of the Osage Nation has superimposed on a circular field of gold, an arrowhead of blue centered with a buckskin and eagle feather fan crossed by a symbolic pipe of peace. The gold field is symbolic of the tribal prosperity; the arrowhead, when used in the arrow, is an instrument of the hunt and of war; the pipe is a symbol of peace since it was smoked at the time of treaty making to seal the pact between the Indian and the white man and to indicate peaceful and friendly relations between them. The eagle feather fan is a symbol of authority or high office in clan or tribal affairs. The Seal of the Osage Nation was adopted by the Osage Tribal Council on May 4, 1955.

THE OSAGE

A student of anthropology and history would find it difficult to become an authority on the Osage, one of the major tribes found within the boundaries of the United States, if it had not been for the vast oil deposits found on their reservation. The Osage and oil cannot be divorced from one another. Oil is the word brought to the public's mind when the word "Osage" is mentioned.

Contemporary historians frequently remark upon the statuesque physical appearance of the Osage men and women, with the men normally over six feet tall. The noted historian, John Joseph Matthews, in his book The Osages: Children of the Middle Waters, writes that the men's height was accentuated by their roach hair style in which their heads were shorn except for a center strip of bristling hair with a long scalp lock at the nape of the neck, "hanging down like the tail of the buffalo which it represented."

Historically, though, for over 100 years they were among the most powerful tribes west of the Mississippi River. Osage raiding parties were said to strike fear into the hearts of the now famous Plains tribes such as the Comanche, the Kiowa, and the Pawnee. Official correspondence of both Spanish and French officials mentioned and commented on the Osage. They were first mentioned by Europeans in the year 1673, but it was not until 1719 that we find the first report of a European who had actually visited their villages. Father Marquette, in 1673, was the first European to note the presence of the Osage. Although he did not actually meet any Osage, he did mark their location on his map.

Anthropologically, most of the research on the tribe was done in the late nineteenth and early twentieth centuries by J. Dorsey and Francis LaFlesche.

Early History

The Osages are one of the five tribes in the Dhegiha group of the Siouan linguistic family. Linguistically, they belong with the Ponca, Kaw, Omaha, and Quapaw. A person fluent in the Osage language is able to pick up the gist of a conversation being made in Ponca, Omaha, etc.

Research indicates that the Dhegiha group of the Sioux occupied the Piedmont Plateau between the James and Savannah Rivers in Virginia and the Carolinas for a long period. They then began descending westward along the Ohio River to its mouth, where they crossed the Mississippi and eventually arrived in the vicinity of the Missouri River. In this region, it is speculated, the Dhegiha tribes separated with the Quapaw going downstream to the Arkansas River, the Osage remaining on the Osage River and the rest of the tribes ascending the Missouri River.

1673

The first recorded notice of the Osage shows their location on the Osage River in Missouri. Subsequent writers give this as their principal location until such time as they moved to their Kansas reservation.

During this period in their history, the tribe was geographically divided into two bands located on the Little Osage River in present Vernon County, Missouri: the Great Osage living in a village near the mouth of the Marmaton River, and the Little Osage about six miles west on the west side of the Little Osage River. It was from this area that Osage hunting and war expeditions set forth into the wide region included in part of Arkansas, Kansas, and Oklahoma.

1719

The first official French visit was made to the Osage by DuTisne. Another Frenchman, LaHarpe, on his first expedition to the Oklahoma region described meeting some Osage war parties enroute and related the terror they inspired among the Caddoan tribes.

1773

The Marquis de la Salle visited the region ten years after Father Marquette and noted that there were two Frenchmen already living among the Missouri River tribes, and in 1793 it was reported that two Frenchmen were attempting to open trade with the Osage and Missouri Indians.

1794

The Osage during the last part of the eighteenth century split into factions. They experienced difficulties because of the trade rivalry in the Missouri River region between the Spanish and French traders under the Spanish rule of Louisiana.

During the Spanish period of Louisiana, fur-bearing animals were extremely plentiful in Oklahoma's northeastern sector. Deer, buffalo, mink, otter, lynx, bear, and beaver abounded along the banks of the Verdigris, Grand, and Arkansas Rivers, which merge to form the region known as Three Forks.

This rich pelt zone attracted Osage hunting parties from Missouri. The Osage used the Three Forks as a base for launching raids against other Indians and settlers on the Spanish frontier. The Spanish, seeking assistance, turned to St. Louis' influential fur merchants, Auguste and Pierre Chouteau. Their relationship with the Osages along with desirable trade articles--namely Mackinaw blankets from Montreal which the Osage preferred to buffalo robes--allowed periodic lapses in Osage hostilities.

The Chouteaus' welded commercial power and influence which was noticed by Baron de Carondelet, the Governor of Louisiana. They became Baron de Carondelet's favorites because of it. In 1794, he granted them a six-year monopoly of the Osage trade and authorized construction of a post--Fort Carondelet. This frontier station was managed by Pierre Chouteau and served as a trade center for the Osage tribe.

1802

The Chouteau brothers persuaded a large part of the tribe to locate on the Arkansas River in Oklahoma. This part of the tribe became known as the Arkansas Band, which was said to comprise about half of the great Osage and some of the Little Osage.

The Osage villagers were located on the Arkansas near the mouth of the Verdigris River. Within sight of Claremore Mound in present Rogers County, Oklahoma, was the village of Clarmont, the hereditary chief of the Osage, whose name has been perpetuated by his mound and the City of Claremore. Clarmont died in 1828 and was succeeded by his son, also Clarmont, whose portrait was painted by George Catlin in 1834.

A number of trading posts were established for the Osage trade. One of the early trading posts was that of Nathaniel Pryor, a Kentuckian who married an Osage and for whom the town of Pryor, Oklahoma was named.

TREATY PERIODS

1808

The Treaty of 1808 was concluded on the tenth day of November, 1808, on the right bank of the Missouri River, about five miles above the Fire Prairie, in the Territory of Louisiana, between Peter Chouteau, Esquire, Agent for the Great and Little Osages, who was specially commissioned and instructed to enter into the same by his excellency Meriwether Lewis, Governor and Superintendent of Indian Affairs for the Territory, in behalf of the United States of America, of the one part; and the chiefs and warriors of the Great and Little Osage, for themselves and their nations respectively, on the other part.

Under the Treaty of 1808, the Osages ceded to the Federal Government one-half of the State of Arkansas and seven-eighths of the State of Missouri.

Under the terms of the Treaty, the Osages received, as consideration for the cession of over fifty million acres of land, the sum of $1,200.00 cash and an annuity of $1,500.00 in merchandise. In turn a payment to certain citizens of the United States, not exceeding a sum of $5,000.00 was to be made as compensation for property allegedly stolen or destroyed by lawless members of the Osage Tribe of Indians.

1818

The Treaty of 1818 was made and concluded by and between William Clark, Governor of the Missouri Territory, Superintendent of Indian Affairs, and Commissioner in behalf of the United States, on the one part; and a full and complete deputation of considerate men, chiefs, and warriors, of all the several bands of the Great and Little Osage Nation, assembled in behalf of their said Nation, of the other part.

Under this Treaty, the Osages ceded land situated in Arkansas and Oklahoma which was formerly known as the Indian Territory.

1825

This Treaty was made and concluded at St. Louis, in the State of Missouri, between William Clark, Superintendent of Indian Affairs, Commissioner, on the part of the United States, and the undersigned Chiefs, Head Men and Warriors of the Great and Little Osage Tribe of Indians, duly authorized and empowered by their respective Tribes or Nations.

Under this Treaty, the Osages ceded to the Federal Government one-fourth of the State of Kansas, one-fourth of the State of Oklahoma, part of the State of Missouri, part of the State of Arkansas.

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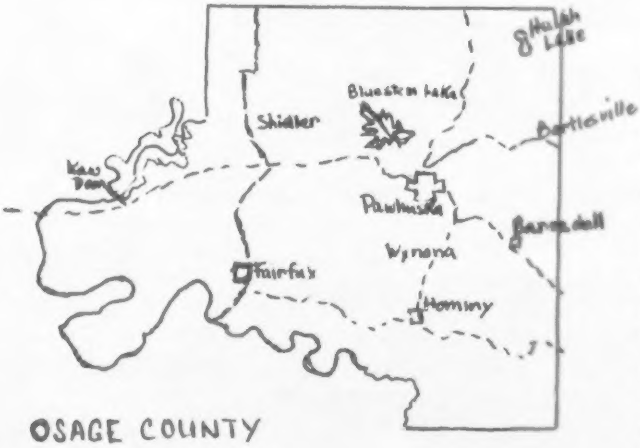
Destination Osage County

The final movement of the Osage came about because there was pressure to open all Indian lands in Kansas to white settlement. An act of Congress on July 15, 1870, provided that the remainder of the lands in the Osage reservation be sold for the benefit of the tribe. From the sale, a new reservation was purchased in the Indian Territory, the tract lying in the eastern end of the Cherokee Outlet and comprising all of present Osage County. This Osage Reservation, now Osage County, Oklahoma, embraces 1,470,559 acres. Contrary to popular belief that it was a gift from the United States Government to the Osage Indians, it was purchased from the Cherokee Nation by the Osage Tribe. On June 14, 1883, the Cherokee Nation by its principal chief conveyed by deed to the United States in trust for the Osage Indians the lands described therein for a consideration of $1,099,137.41. This amount was paid from Osage tribal funds representing proceeds from the sale of the Kansas lands.

The recognized leader of all the Osages. Governor Joe negotiated and signed the deed for the purchase of what is now the Osage Reservation.

The lands purchased became the final and permanent home of the Osages and is now known as Osage County, State of Oklahoma.



The story has been told many times--but bears repeating--concerning the Osage purchase. The land the Osages purchased was hardly desirable. There was little good farmland on this hilly, million and a half acres. In most places, the soil was only a few feet thick, making the planting of crops almost impossible. Furthermore, the hills were dotted with blackjack and sandstone outcroppings, further complicating the possibility of cultivation.

Many of the tribal elders preferred to move farther west, where the land was better. Chief Pah-Hue-Skah thought not. "That will do no good," he told the other Osage chiefs. "If we move west, more whites will come and we will be forced to move again. It is better to take the land the white men do not want. There we will be left in peace."

Ironically, the land they chose was the southernmost extension of the Bluestem Pasture Region--one of the most important ranching areas in the United States. More importantly, it was underlaid with enormous oil and gas reserves.

Eventually the bluestem grass covering their acres proved to be among the best for grazing. The growth of the range cattle industry, in the early 1880's, created a demand for the Osage Council to annually lease hundreds of thousands of acres of pasture, the proceeds from the leases being divided on a per capita basis among the members of the tribe.

The Osages also benefited from the increase in income from the interest on the tribal trust fund in the United States Treasury accumulating from the sale of the Osage lands in Kansas.

The different Osage bands settled in different areas. Pawhuska was settled by people known as Dwellers in the Thorny Thicket; Hominy was settled by people known as Dwellers in the Upland Forest; Grayhorse people were known as Dwellers upon the Hilltop.

Tribal Government

In 1881 the tribe adopted a constitution in a convention held at Pawhuska. It provided for the organization of the Osage Nation, with a legislative council and a principal chief to be elected by the people. A supreme court was to be chosen by the council. James Gibheart, a half-Osage who served as president of the convention, was later elected principal chief. From the first, the most distressing problem was the proper enrollment of tribal members.

Since the Osage were exempted from the provisions for allotment of lands in severalty under the Congressional Act of 1887, the matter of allotting lands to tribal members and of possible opening of surplus lands on the reservation to white settlement, called for a special agreement between the United States and the Osage Nation. Members of the Cherokee Commission during June, 1893, in a series of meetings at the tribal "Round House" near Pawhuska, sought such an agreement. Black Dog and James Bigheart, heading a committee representing the full-blood members of the tribe, presented their objections, in the form of an ultimatum, in which they stated they could not consent to the allotment of lands and division of tribal funds on the basis of the tribal roll as it then stood. They were to divide the tribe on this basis for some time to come.

The Osages were to oppose allotment but finally had to accept the inevitable. They did not want more white people brought to their reservation for any reason.

It was on March 16, 1896 that James Bigheart, Principal Chief of the Osage Tribe on behalf of the tribe, under and pursuant to the action of the council, signed a lease agreement with Henry Foster for the purpose of prospecting and drilling wells for mining and producing petroleum and natural gas on the reservation for a period of ten years. The lease provided a royalty to be paid the Osages.

The Indian Territory Illumination Oil Company, as it was called, did drill for oil. Their lease with the Osage would expire, by limitation, on March 16, 1906. The company in the last part of 1904 applied to the Secretary of the Interior for an extension of their lease. This was referred to Congress resulting in the Indian Appropriation Bill, passed -and approved on March 3, 1905, which renewed the lease for a period of ten years.

The Osages were already joined with the oil interest and were finally obliged to accept allotment which they had long opposed. A bill breaking up their reservation into individual tracts was passed by Congress and approved on June 28, 1906. Unlike the allotments of the members of the Five Civilized Tribes which carried with them the oil and gas rights to the owner, royalties were reserved to the tribe and the revenue derived was to be divided equally among its individual members. This provision of equal sharing among the tribe's 2,220 members and their heirs was to make the Osages, on a per capita basis, a wealthy tribe.

The Osages were the only tribe to separate the surface from the minerals in relation to their property. Because of this fact, they were to set a precedent in relation to law.

The land, surface only, was divided into allotments in 1906. Each person on the tribal roll received an equal parcel of land and a headright which was an equal share of the income from mineral rights on all the lands. Owners of the original headrights passed them on to their descendants. It was the Osages themselves who prepared a plan for the division of their tribal property interests in the form of a bill which was approved in a tribal election and taken to Washington in the winter of 1906. The bill, introduced in Congress and passed on June 26, 1906, was known as the Osage Allotment Act.

The tribe set aside three quarter sections at each of the tribal village sites of Pawhuska, Hominy, and Grayhorse for the exclusive use of the Osages. The per capita share of land amounted to approximately 657 acres.

At this time the tribal interests are governed by recommendations of the Tribal Council of eight members, with a principal chief and an assistant chief, under the general supervisory control of the Indian Bureau. The principal chief of the Osage in 1978 is the

Honorable Sylvester J. Tinker

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PRINCIPAL CHIEFS OF THE OSAGE TRIBE OF INDIANS 1906-1978

1906 - 1908	Ne-Kah-Wah-She-Tun-Kah	(Full blood)
1908 - 1910	Peter C. Bigheart	(Full blood)
1910 - 1912	A. H. Brown	(1/8 Degree blood)
1912 - 1914	Fred Lookout	(Full blood)
1914 - 1916	A-She-Gah-Hre	(Full blood)
1916 - 1918	Fred Lookout	(Full blood)
1918 - 1920	Charles Brown	(1/8 Degree blood)
1920 - 1922	Arthur Bonnicastle	(Full blood)
1922 - 1924	Ne-Kah-Wah-She-Tun-Kah	(Full blood) Died August 3, 1923, and his unexpired term was filled by Paul Red Eagle, Asst. Chief
1924 - 1926	Fred Lookout	(Full blood)
1926 - 1928	Fred Lookout	(Full blood)
1928 - 1930	Fred Lookout	(Full blood)
1930 -1934	Fred Lookout	(Full blood) By Act of Congress approved March 4, 1929 (45 Stat. 1478) term of office of Osage Tribal Officers and Members was changed from 2 years to every 4 yrs.
1934 - 1938	Fred Lookout	(Full blood)
1938 - 1942	Fred Lookout	(Full blood)
1942 - 1946	Fred Lookout	(Full blood)
1946 - 1949	Fred Lookout	(Full blood) died Aug. 28, 1949, and his unexpired term was filled by appoint. of John Oberly as Chief 9-12-49.

1950 - 1951	John Oberly	Died February 18, 1951. Unexpired term filled by appointment of Paul Pitts on 3/5/51 as Chief.
1951 - 1970	Paul Pitts	(7/8 Degree blood)
1970 - 1978	Sylvester J. Tinker	(15/32 Degree blood)

Mary felt the unit was quite a success as the students showed a great deal of enthusiasm throughout the experience. The books produced by the students were excellent. They were so enthusiastic, in fact, that they asked Mrs. Cheshewalla if she would hold a class in finger weaving during the summer so they could all be able to attend.

Many of the students related to Mary that they would be seeing her at some of the tribal dances this summer because now they could relate to what was happening as well as be able to explain to their parents what was happening.

SOURCES FROM WHICH (WHOM) PAWHUSKA TEAM LEADERS OBTAINED MATERIALS AND ASSISTANCE

Pawhuska Schools - Osages

Polly Fazekas, Penney Goldesberry, Mary Young

I. People Resources

C. G. Arnold - Superintendent of Schools
- Provided administrative support
- Identified resources

Kyle Johnson - 6th grade student
- Did illustrations and drawings

Holly Red Corn - Member of Advisory Committee
- Suggested sources

Violet Willis - Retired employee of Osage Indian Agency, Member of Advisory Committee
- Authority on Osage history
- Assisted with Osage history

Virginia Crown - Member of Advisory Committee
- Suggested sources

Edna Conley - Librarian, Pawhuska Public Library
- Assisted in identifying book resources

Maudie Chesewalla - Staff Osage Agency, Curator Osage Tribal Museum
- Authority on Osage history, arts and crafts
- Assisted with sources
- Demonstrated finger weaving

Pauline Allred - Teacher of arts and crafts
- Assisted with information on designs and symbols
- Assisted with art problems

Oliva Lookout - Housewife - married to grandson of Chief Lookout
- Authority on Peyote religion and burial customs

Bill Bowlegs - Retired, Osage-Creek Indian
- Helped with early Osage history

Stanley Fazekas - Teacher in Pawhuska Schools
- Field tested materials

Gerry Surbey - Learning Disabilities Teacher
- Assisted with writing and typing materials

Russell Crossland - Senior, Pawhuska High School
- Did art work and art research
- Assisted with the video taping machine

Billy Witcraft - Secretary - Niece of Chief Tinker
- Knowledgeable on Osage Indian History
- Access to much information

Frances Sells - High School Librarian
- Assisted with research

Romaine B. Shackelford - Head computer librarian, Phillips Petroleum
- Demonstrated how Osage Roach was made

Harry Red Eagle - Head committeeman Hominy War Dance Committee
- Explained dance procedures
- Loaned two dolls outfitted in Osage tribal dress

Margaret Iron - Widow of Wakon Iron, Osage leader, also past drum keeper for oldest son
- Explained and named different parts of Osage tribal dress
- Made video tape for class

Chief Sylvester J. Tinker - Chief of the Osage Tribe
- Made Osage resources available

Don Big Elk - Businessman, member Pawhuska War Dance Committee
- Helped explain Osage tribal dances in layman language

Margaret Waller - Osage historian
- Researched Osage history

William R. Hudson - Lawyer, Assistant field solicitor
- Supplied information on rules and regulations regarding Osage Tribe

Tim Clark - Member of Advisory Committe - Reporter for school paper and Pawhuska Journal Capital
- Researched old newspapers for stories

Edward Red Eagle, Sr. - Rancher - Head committee man Pawhuska tribal war dances
- Made video tape explaining ceremony surrounding Osage tribal dances and tribal dress

Sarah Jane Soderstrom - Artist and member Osage Tribal Housing Authority
- Made video tape about earlier Osage County as well as showing some of her art work.

Kenneth J. Jump - Free lance writer; author of The Legend of Roaring Stink
- Read and criticized information gathered for project

David L. Baldwin - Superintendent Osage Indian Agency
- Provided information on facilities and information available through the Osage Agency

Billy Jones - Miss Indian Oklahoma, 1977
- Served as interviewer on a video tape

Jim Walters - Pawhuska Indian Education Director
- Provided books for research

Ida Mae Penn - Research technician Osage Tribal Museum
- Assisted with research on Osage Indians
- Assisted with language pronunciation and meanings

Ninetta Potts - Secretary, Chamber of Commerce
- Supplied information leading to needed materials on the In-Lon-Schka, a ceremonial dance of the Osages

II. Place Sources:

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Pawhuska Public Library
Pawhuska Public School Library
Osage Tribal Museum - Pawhuska
Pawhuska Journal Capitol Newspaper Office
Pawhuska Chamber of Commerce

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SHAWNEE

PART C

UNIT PREPARED FOR A BILINGUAL CLASSROOM SETTING

by Judith LeBlanc Flores

Judith LeBlanc Flores is a bilingual teacher of 37 sixth, seventh, and eighth grade students at Moon Middle School in Oklahoma City. The primary language of the 37 students is generally other than English. She teaches in a classroom setting where individualized instruction is given to the combined sixth, seventh, and eighth grades.

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WHAT WAS THE GOAL OF JUDITH FLORES?

Primarily, Judith desired to broaden the understanding of students regarding the various cultural aspects of the Native American Indian by familiarizing them with Native American life styles prior to other influences and by reinforcing the image of one particular tribe--the Shawnee--in a way that students could learn to appreciate the Shawnee Tribal culture and compare it with their own and other Native American cultures.

HOW DID JUDITH FLORES GET STARTED?

After a brief lecture on Oklahoma History, the students visited the Cowboy Hall of Fame in Oklahoma City. They were very interested in the Museum and wrote short summaries of what they had learned and discovered on their visit to the Cowboy Hall of Fame.

The Mexican students, as descendents of the diverse Native American stocks of Mexico, were curious about certain similarities and differences that they were able to perceive from the paintings and artifacts displayed. They particularly identified with the sculpture the "End of the Trail."

The Vietnamese students, with little exposure to, or knowledge of Native American Indian tribes, were particularly interested in the removal of Indian tribes and the subsequent loss of land.

HOW DID JUDITH HELP STUDENTS BECOME AWARE OF THE DIVERSITIES AND COMMONALITIES IN LIFE STYLES OF NATIVE AMERICAN INDIAN TRIBES?

After students had selected and read a book of their choice on Native American Indians they completed the following information regarding the book:

1. Author, title, city and state, publisher, date
2. Name of tribe, location, main foods, type clothing, and housing, folktales, dances, music, and religion
3. Language and transportation
4. Use of plants for medicine, hand-made weapons, etc.

This information was recorded on small sheets of butcher paper and hung on the classroom walls. A larger sheet of butcher paper was used by the class to categorize and classify the information by tribe. This, too, was hung on the wall and used as a primary source for comparisons between tribes.

To add to their basic knowledge about different tribes, students prepared a bibliography of materials on Native Americans. As they read self-selected materials from this list, they assembled the information in a 5" by 7" card file where they recorded author, title, publisher, copyright date, tribe or tribes, along with a brief annotation and written comment on the book. These cards were then cross referenced by author, title, tribe, and customs.

THE TEACHER INVOLVED THE STUDENTS IN ACTIVITIES TO HELP THEM BETTER UNDERSTAND HOW THE INDIAN USED HIS NATURAL RESOURCES FOR SURVIVAL AND PROTECTION.

Judith prepared a list of vocabulary words from the Algonquion and associated stock which suggest the use of natural resources of the Native American Indian. Students were to define, orally or in writing, the following vocabulary words:

BILINGUAL VOCABULARY

ENGLISH	SPANISH	ENGLISH	VIETNAMESE
Hominy	Maíz blanco sin cascara	Hominy	Bắp khô
Chipmunk	Animal chica como ardilla	Chipmunk	Con sóc dất
Hickory	Árbol, nogal	Hickory	Một loại cây bên Mỷ giống lạc tây.
Moccasin	Mocasín, zapato indio	Moccasin	Gìay của người da dỏ.
Moose	Alce	Moose	Một lòai Hươu (Bắc Mỷ).
Opossum	Zarigüeya	Opossum	Con Đại-Thủ hay Sóc (trên Cây).
Papoose	Bebé Indio	Papoose	Trẽ sơ sinh của người da dỏ
Pow wow	Junta India; para deliberación	Pow wow	Cuộc hội nghị của dân da dỏ Lễ chữa bệnh của dân da dỏ.
Skunk	Zorrilla, mofeta	Skunk	Chồn hôi.
Squash	Calabaza	Squash	Đập , de nén .
Tobacco	Tabaco	Tobacco	Thuốc lá
Tomahawk	Hacha de guerra	Tomahawk	Chém,bổ bằng búa .
Toboggan	Tobogán, para la nieve	Toboggan	Xe lướt tuyết dáy phẳng .

The students were further motivated in their vocabulary pursuit and study of the development of agriculture when they learned that the Shawnee tribe is part of the Algonquian or Algonkian stock whose tribes spread from Labrador to South Carolina dating back 300 years or more. The main tribes were the Abenakis, Chippewas, Cheyennes, Arapahoes, Miamis, Menomines, Kickapoos, Michigamies, Blackfeet, Mascoutin, Brothertons, Ottawas, Sacs and Foxes, Pawnees, Peoris, Quapparos, and Ojibways and the Shawnees. (Powell: 1881 p. 42).

The early settlers owed to them the art of canoeing and tobaggoning and numerous devices of agricultural and domestic industry which the colonists adopted for survival, such as, hunting with bows and arrows, planting beans, squash, corn and tobacco, cultivating berries, and the drawing of syrup and spearing of fish.

The Algonquian Indians utilized fish as fertilizer for their crops--dead fish in each hill of corn made a better corn crop.

Sinzibuckwud is the Algonquian word for maple sugar. Particularly descriptive, it means "drawn from wood." The Indians served the settlers cooked gruel or mush to which they added large lumps of maple sugar instead of milk. They also taught the settlers how to season their meat with maple sugar and whortleberries and to mix a maple sugar mixture into spring water for a refreshing summer beverage--a colonial soft drink. (Jones, American Heritage Society's Americana 1977: p. 25).

Along with whortleberries, the Indians cultivated cranberries in bogs, added them to deer fat and dried venison, formed the mix into cakes, baked the cakes in the sun, then it was given to the braves as pemmican. Pemmican became indispensable to the frontiersmen as well as the Indian warriors. The warriors applied cranberry poultices to the wounds of war, and the squaws used the red juice to dye blankets and rugs. (Sutton, Saturday Review, 1977. p. 25).

The Hunter Tribe (Shawnee) hot-house is a little cave, about eight feet over, where, after they have terribly heated it, a crew of them go sit and sweat and smoke for an hour, then immediately run into some cold adjacent brook, without the least mischief to them. "Tis the way they recover themselves from diseases." As described by Cotton Mather, of the Algonkins of Massachusetts, in The Life of Reverend John Eliot, 1620. Shirk Collection O.C.U.

OTHER IDEAS FOR ACTIVITIES DESIGNED TO FOSTER STUDENT UNDERSTANDINGS OF HOW THE INDIAN USED HIS NATURAL RESOURCES FOR SURVIVAL AND PROTECTION CAME FROM SOURCES AS FOLLOWS:

An Algonquin Myth of Animals:

The Lucky Rabbits' Foot

As man became more and more powerful through the knowledge he had acquired and the weapons he had invented or secured, his power over the animal creation became more and more dominant. For this reason the animals greatly hated him. At last he slaughtered so many of them that fearing extinction, they called a meeting of all their kind, with a view to devising some means to curtail man's power over them. Among the animals there were as great or greater medicine men than among men; and they finally decided to visit upon the human race all the plagues known to their combined enchantments. Each animal medicine man was called upon to do his worst in this direction. The deer agreed to visit man with rheumatism, lumbago and all like muscular diseases; the reptiles offered to trouble him with fearful dreams, the poisonous animals agreed to pester him with their stings and bites; the birds contracted to affect him with lung troubles, coughs and colds; while the insects agreed to inject into his system all sorts of malarial fevers. Thus came disease into the world. This myth was ever present in the mind of the Indian hunter and he was scrupulously exact in the observance of the means offered him to avoid such evil effects as were likely to come to him from the enmity of the aminals he killed in the chase. The Indian Algonquian Hunter carried, for instance, a rabbit's foot in his hunting bag with parts of the animal he expected to hunt. The rabbit's foot insured well being and good luck for the hunter. Carrying a piece of the animal most feared along with the lucky and charmed rabbit's foot was generally strong medicine in warding off threatening danger. A rabbit's foot is still considered in our modern times as a good luck charm.

Indian Weather Forecasting

New moon in cloudy weather means a bad month.
New moon in clear weather means a cold month.
When the star is close to the moon, it means cold weather.
When the stars come out ahead of the moon, it means good winter.
When the sun goes down red, that means it's going to be good tomorrow.
When a red sun rises, it's going to be stormy in the next few days.
When there's a ring around the sun, it's going to be stormy in the next few days.

(For a description of the kind of crops the Indians raised and the ways in which they planted and cared for the crops, see p. 141).

Judith concluded the lesson on Native American use of natural resources by having the students locate and report on a poem, folk tale, story, etc., which emphasized the Native American use of natural resources.

THE TEACHER NEXT DIRECTED THE STUDENTS INTEREST TOWARD A SPECIFIC TRIBE--THE SHAWNEE INDIAN.

The students discovered through their readings and class discussions some of the following information on the Shawnees as it relates to their clothing, food, medicine, ceremonies, art, music, government, death, and religion.

Clothing:

Hides were tanned by placing skins in a vat filled with a strong lye solution till the hairs were killed, then they were taken out, scraped and cleaned with soap and salt, then spread out to dry and cure. Cowhides were placed in a vat of burr oak bark liquid and left for four days. This gave the hide a dark color and made it stiff.

The thread for making moccasins, was strippings made from skin. A board with wooden pegs was also used to twist into thread lengths the stripped bark of wood. A man's moccasin was a boot higher than a woman's as they were worn in the timber and rough places. Only the Sunday moccasins were beaded. Women wore a dress made in two pieces out of a coarse weave. A blanket was worn over the dress. The men wore fringed trousers and broad brim hats with feathers or bells attached.

Medicine:

Medicine was made from herbs and barks prepared for the various ills. Wild cherry bark was boiled and the syrup was taken and maple syrup from the maple tree added; this was boiled together and used for colds. The wild plum bark was used the same way and also for colds. Each spring and fall the Medicine Man would come to each home and go from room to room shaking the turtle rattle and repeating incantations to drive out sickness and diseases from that home. You could always hear him coming for a mile through the woods as he wore sleigh bells around his lower leg. (From an interview with Nichols, Eva Spicer Whitree, Indian Archives.)

Virgil Vogel, in his book American Indian Medicine, indicates the Shawnees used the inner bark of black locust as an emetic, wild gentim for stomach ailments, extract of Indian turnips for coughs and intermittent fever and may apply as a catharsis.

John D. Hunter, in his book Manners and Customs of Several Indian Tribes Located West of the Mississippi, designated the following plants and herbs as used by the Shawnees to cure diseases: Anise plant for removal of flatulency as it expels the wind (Tut-te-see-how).

Ashes (fire gone out - He-nc-pis-ka) diluted with water and taken for sourness in the stomach.

Milkweed (bad luck to touch it - Ne-pe-sha) roots are used in solution for the cure of dysentery, dropsy, and asthma.

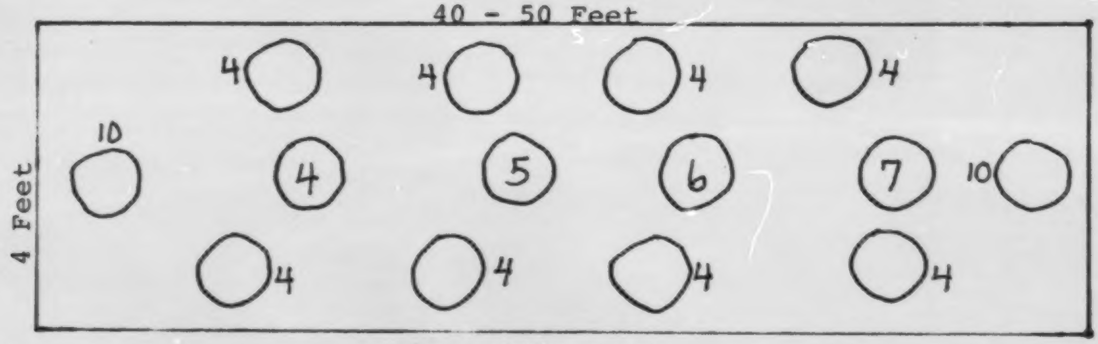
Prickly Ash (mon-to-la) one of the most valuable remedies in the cure of rheumatism. The inner bark of the tree and the roots are boiled in water and drank in large doses.

Rushes (to make drink - no-bra-ta-hea) grown six feet high, is used to treat dropsy, menstrual and syphilitis diseases. The root is used as a medicine.

For additional information on medicine as used by the Shawnees see pp. 142-143.

Games

Tetehauhalowaawaa: The Rolling Game. This game was formerly the Shawnee's principal amusement. The ground was made perfectly level and smooth for a distance of forty or fifty feet and in width about four feet. (See diagram below). Each of the circles represented a hole and the figures within and near them denote the number to be counted for the ball which is rolled into it. The party is divided and stand at opposite ends of the place prepared. They are provided with an equal number of balls, (six for each party), and they roll them towards the little holes. When either party gains to the number sixty, the game ends. They never roll at the hole nearest the end at which they stand.



The Rolling Game

Marriage Customs

The Shawnees regulated marriage and divorce as a matter of custom and unwritten law. The father of the bride and the groom made the marriage contract. According to the Indian custom, the father picked out the spouse for the daughter. A week of feasting and dancing preceded the ceremony. Presents were given by the parents of the bridegroom to the bride, such as household articles, blankets, buffalo hides, robes, beaded ornaments and in some cases, horses. On the night the feasting ended, the father of the bride, or nearest male relative, took the bride to the tent of the groom.

Divorces were recognized among the Shawnees on the arbitrary wish of the husband. All the husband had to do was pick up his hunting knife, bow and arrow, fill a skin bag with his personal effects, call his favorite dog, get on his favorite pony and depart.

Thus plurality of wives was common and recognized by the Shawnees and the Federal Government until the Act of April 21, 1904 recognized tribal divorces but ruled against the Indian marriage custom of plurality. (Interview with Charles B. Rogers, Shawnee Attorney, November 4, 1937).

For additional information on Shawnee Indian customs and traditions the reader is encouraged to check the following pages in this publication: Dances and ceremonies are covered on p. 159, art and music on pp. 133 - 139, government on pp. 157 - 158 instruction of youth on pp. 155 - 157, information on religion on pp. 169-171, and origin and history of the Shawnees, pp. 144-152.

THIS BEING A BILINGUAL CLASS JUDITH WAS INTERESTED IN PROVIDING STUDENTS WITH THE OPPORTUNITY TO EXPLORE AND COMPARE THE SHAWNEE CULTURES AND LANGUAGE WITH THEIR OWN CULTURE AND LANGUAGE.

First, Judith obtained a vocabulary list of frequently used nature oriented Shawnee words. Through the use of this vocabulary list, an orthography, and examples presented by the teacher, the students learned to pronounce the Shawnee alphabet and to compare it with their own language.

Following are selected Shawnee words, along with their English equivalents used in this bilingual class

English Equivalent of	The Shawnee Language
Prairie	Més No tǎque
Stillness	Ǎ to Kǎ Sǐk
Alone (by itself)	Ǎn Ah Kō ta Hitch
Fragrant	Me sao che aw guac
Beautiful	Wah wah mit
Friendship	We con net te wen
Happiness	Mén wi pē ma ta se wa
Jollity (or laughter)	Kō lā pa tā se wa
Many birds	We skēn wa huck -- Mon a wuk (birds) (Many)

Vocabulary of Shawnee Language	English equivalent of Word
Chē Ke Pe to ǒn	By the Brook
Che Ke Tach Kep	By the Spring
Chē kin nep pith	On the Shore
Ah suo su kuk	Among the Trees

Vocabulary of Shawnee Language	English Equivalent of Word
Tah pe	It is enough
A tas se nach ke mo Che Kaque	A fishing place
A tas se She shak	A hunting place
Ah tashe no tek	Where the winds blow
Owe pachk	Heart of the woods
Ha ta e ya qua	Our home
Wig e wa	House

Taken from the Sac and Fox Agency File on Shawnee Language November 10, 1906. Compiled by Kholenberg, the Superintendent of Indian Industrial School at that agency on request from the Commissioner of the Office of Indian Affairs in Washington, D.C. Found in the Indian Archives, Oklahoma Historical Society.

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Alphabet: Vowels and Diphthongs

Aa to have the sound of	A in hate, and of AA in haak.
Ar	A in father, and of AR in art, arm, article
Au	A in fall, and of AU in auction, audience, author
A	A in hat, flat, etc.
Ee	E in me, and of EE in meet, fleet, greet, need, etc.
E	E in met
Ii	I in pine, fine
I	I in pin, him
Oa	O in note, tone, and OA in groan, moan
Oo	O in move, prove, and of OO in moon, noon, mood
OE the short sound of OO,	being the sound of U in bull, full, and the sound of OO in wool.
O to have the sound of	o in not, hot, pot
U	U in but, run
Ue	U in pure, immure, and of UE in due, cue, hue, and the latin puer
Oi	OI in voice
Ay	AY in aye
W to precede the proper	vowel, where the sound is required of UA in assuage, of UE in consuetude of UI in languid, and of UO in languor.

Where the vowels, which form a diphthong, are required to express their elementary and not their diphthong sound, the object will be attained by placing a diaeresis over one of the vowels, thus ae.

Original and Additional Consonants

B D F as in English.

G always hard as in game.

H an aspiration, as in English.

K L M N P R as in English.

S as in the beginning of words, being its hissing sound.

T V W as in English.

Y as in the English words you, yet.

The sound produced by Y before A is heard in "yarn," and of Y before O in "yonder." The liquid power of L before Y is perceived in "steelyard." Before U it is the short sound of UE in the alphabet, or the short sound of U in pure, and is heard in the Wyandot word N,YUTERRU, friend, where YU expressed the identical sound conveyed by IO in onion.

Z as in English

Dg the sound of J and DG in judge.

DH as in this, that.

Ds

Dz The ear must determine when these compounds ought

Ts respectively to be used

Tz

Hw English WH in what, when.

Ku English QU as in question.

Th as in there.

Tsh English Ch as in chair.

Wt the sound which is found in some of the Indian languages, and which most nearly resembles an attempt to pronounce WET as though spelled WTE. It is the short sound of W pronounced before a consonant.

ZH S in pleasure, and Z in azure.

Ng Nasal as in singer and long.

Nng as in linger.

GK Guttural sound of the Irish, as heard in Drogheda.

Kh the sharp guttural of the German, Ich.

At the end of Shawnee manuscript 11, Trowbridge notes that "the soft sound of th is very common (in Shawnee) in place of S, which is seldom used except when it precedes an H."

The apostrophe, as used by Trowbridge after an initial consonant (ex., m'soathwau), is apparently intended to indicate that the initial consonant is voiceless. In this Trowbridge deviates from the Cass orthography, where the apostrophe is used to denote accent.

In Trowbridge's Delaware grammar manuscript, he indicates that the macron denotes accent. Apparently the same mark is used for accent in his other manuscripts also.

The Shawnee orthography was taken from Charles C. Trowbridge's Shawnee Traditions C.C. Account, 1939. Trowbridge used Kinietz and Voegelin Orthography, photostated by Lewis Cass for his questionnaire, Inquiries Respecting the History, Traditions, Languages, Manners, Customs, Religion, etc. of the Indians, Living Within the United States.
At the time of Trowbridge account, only three copies of the 1823 (second) edition of the Inquiries were known to exist.

MRS. FLORES USED SOME OF THE FOLLOWING SHAWNEE LEGENDS AND FOLKLORE TO ENCOURAGE STUDENTS TO COMPARE THESE TALES WITH THOSE FROM THEIR OWN CULTURE OR FROM OTHER INDIAN CULTURES.

How the Shawnees Came to this Land

According to Bluejacket's tradition, the Indians, in coming to this continent, crossed a narrow part of the ocean far to the north, being carried across the water on the back of a turtle. Another version of the tradition is, that a "being" whom they knew not asked them to get in a small boat he was in and that he would take them to a good and happy country but it was so small that all were afraid to get into it; finally one got in and the boat grew larger. Then others got in the boat growing larger as each individual embarked, finally when no more would get in, the strange visitor brought the occupants to the other shore -- America.

Folklore of White Man's Greed for Land

The following legend illustrates the greed of the white man for land and his unfair methods in obtaining it. "The white man asked us for a small piece of land, a piece that a string cut from a buffalo hide would reach around. We told him, certainly, we would gladly make him so small a grant as that. Whereas the white man began to cut a very small strip from the edge of the hide, cutting around it. This he kept on doing, going round and round, until the hide was covered into a very long string, that surrounded a large piece of land."

(Told by Bluejacket to Joab Spencer)

Folklore and Stories

"I once asked Bluejacket how friends and neighbors entertained each other when they were together. He said

> sometimes in telling jokes on each other. I asked him for a specimen, which he gave about as follows:"
>
> A long time ago, a wildcat pursued a rabbit and was about to catch him, when the rabbit ran into a hollow tree. The wildcat took a position in front of the entrance and told the rabbit that he would remain there until the rabbit from hunger would be induced to come out; that he need not think of escape. After a time, the rabbit said he would come out and let the wildcat make a meal of him on one condition, and that was that the wildcat should make a fire in front of the tree, saying as soon as a bed of coals sufficient to roast him had been prepared, that he would come out and be roasted; that he did not want to be eaten raw.
>
> The cat built the fire as directed, and when the sticks were burned into coals, he settled himself on his haunches and notified the rabbit that all was ready. Whereat the rabbit gave a spring, striking all his feet into the coals and knocking them into the face and even over the breast of the cat, and then escaping. This burned the hair in spots in the cat's breast and when it grew out it was white. This is why the wildcat has white spots on his breast.

The joke is apparent when it is understood that the Indians all belonged to different clans, such as the Turtle clan, Wildcat clan, Rabbit clan. Of course, it was a member of the Rabbit clan who would tell the joke on a member of the Wildcat clan.

(The preceding accounts were taken from The Shawnee Indians: Their Customs, Traditions and Folklore, Spencer, Joab, Kansas State Historical Society, Topeka, 1910. V. 10, p. 393-395. Told to Joab Spencer by Rev. Charles Bluejacket in 1958.)

STUDENTS ARE HIGHLY INTERESTED IN FOLKLORE AND LEGENDS SO JULIA BUILT ON THIS INTEREST BY DOING ONE OF THE FOLKTALES IN THE SPANISH AND VIETNAMESE LANGUAGE FOR HER BILINGUAL CLASS.

> Why The Deer Has A Short Tail
>
> Once there was a brother and sister who lived alone in their lodge. The brother said one morning, "I want to hunt, for we must have some meat." He put some water in a shell in a corner of the lodge and told her not to drink it, for if he was killed while out hunting

the water would turn red, and thus give her warning. Then, telling her not to parch the little ears of corn, he went off into the forest.

After her brother went away she began to think, What is the mystery about this corn that I should not pop it? But I am going to see. (When you tell a child that he must not do a thing he always wants to do that very thing). So after a while she got down the little ears of corn, shelled the kernels off the cob, and began to pop the corn. It popped, and the little grains became large and white, and smelled good. She popped and popped and the little lodge became fuller and fuller of the white corn, until finally when it was all popped she was crowded back against the wall. Then she heard the deer coming, for they smelt the corn. They crowded up to the door and begain to eat. More deer came, little and big, and they ate and ate, and finally they had eaten all the corn. Then they looked around to see if there was anything else they could eat. She had hidden under a skin in a corner, but they saw the skin move, and they told her to come out, and then they put her on the horns of the big deer, and then they all went off together, the big deer first and they all following.

When the brother came back he saw what she had done, and he called up everything, and two big black snakes came to help him find his sister. He said, "Put your teeth together and help me to find my sister." They did so, and carried him fast to find his sister. They were the evil spirit. They knew the way the deer went, and followed all day and all night. And the next day they saw the deer. When the deer saw the pursuit, they all gave up and stuck their heads in the ground, and the brother overtook them and got his sister. He then kicked the tails off of the deer and made them short. This was the punishment they got. "Because his sister had disobeyed him, he painted her legs red and she turned into a duck, and she went and swam in the creek. He turned into a wolf and went off hunting. They never turned back into people again."

"This is a story my grandmother told, and I recollect it because there was a little girl in it. She said this was how we were punished if we did not do well."

(Told by Mrs. Julia A. Stinson
to Joab Spencer)

FOLKTALES .

TẠI SAO NAI CÓ MỘT CÁI ĐUÔI NGẮN .

Ngày xưa có hai anh em sống trong một căn nhà nhỏ . Một buổi sáng người anh nói :

-" Anh muốn đi săn , vì chúng ta cần phải có một ít thịt để ăn . "

Hắn để một ít nước trong một vỏ sò được đặt tại góc nhà và căn dặn người em không được uống vì khi hắn bị giết hoặc tai nạn trong rừng thì nước trong vỏ sò sẽ trở nên đỏ. Rồi hắn nói với cô em cũng không được nướng trái bắp nhỏ . Dặn dò cẩn thận , sau đó hắn đi vào rừng .

Sau khi anh của cô gái đã đi xa , cô bắt đầu nghĩ đến những điều bí mật phía sau trái bắp mà tại sao cô không được đụng đến . Chờ xem chuyện gì sẽ xảy ra . (khi quý vị khuyên bảo con em không được làm điều này , điều nọ thì chúng luôn luôn muốn tìm hiểu nguyên do tại sao ?) . Cô gái lấy trái bắp nhỏ, bóc từng hạt ra khỏi cùi bắp , và bắt đầu rang. Đó là những tiếng nổ thật dòn tai. Bắp rang nở lớn hơn và trắng, mùi thật thơm . Cô gái vẫn tiếp tục rang bắp , căn nhà nhỏ bây giờ ngập đầy bắp, sau cùng ở khắp mọi nơi chỗ nào cũng đầy những bắp và bắp, ngập cả bức tường.

Cô gái nghe tiếng chân của đàn nai đang đến vì đánh hơi được mùi bắp rang thật thơm . Nai đến thật đông và bắt đầu ăn bắp, nai lớn , nai bé và chúng tha hồ ăn bắp. Sau cùng không còn gì để ăn , chúng nhìn quanh để tìm những gì có thể ăn được . Cô gái trốn dưới một tấm da trong góc nhà nhưng đàn nai đã trông thấy tấm da di chuyển , chúng gọi cô gái ra , đặt cô trên lưng của chú nai lớn và cùng nhau đi thật xa. Chú nai lớn dẫn đầu và đàn nai theo sau .

Khi người anh trở về nhìn thấy những gì cô em đã làm , hắn gọi chung quanh và tất cả mọi nơi . Bổng hai chú rắn đen xuất hiện và giúp hắn tìm lại cô em . Hắn nói :"-Cắn chặc răng lại với nhau để giúp tôi tìm người em ." Hai chú rắn vâng lời và mang hắn đi thật nhanh . Đây là hai vị thần rắn .

Hai vị thần rắn biết lối di của dàn nai và theo lối ấy cả ngày lẫn dêm . Khi dàn nai thấy sự theo duổi dó , chúng chịu thua và cúi dầu xuống dất chịu tội ; gã thanh niên tức giận , hắn dạp cái duôi của dàn nai rơi xuống và làm cho chúng ngắn lại . Đây là sự trừng phạt cho dàn nai , và vì cô em dã không vâng lời . Hắn dã sơn dỏ dôi chân của cô em và cô gái trở thành chú vịt bơi lội trong hồ.... Riêng về phần hắn dã trở thành một con chó sói dể không bao giờ di săn dược nữa. Từ dó , hai anh em kia muôn dời sẽ không dược trở thành người.

Đây là một câu truyện mà Bà nội dã kể , tôi chọn nó vì trong dó có một cô gái nhỏ. Có ý nói truyện này là một hình phạt cho những ai không biết vâng lời .

¿PORQUÉ TIENE EL CIERVO EL RABO CORTO?

Había una vez un hermano y una hermana que vivían solos en su casita. Una mañana el hermano dijo, - Voy a cazar porque no tenemos carne. Él llenó una concha con agua y la puso en un rincón de la casita y dijo a su hermana, - No bebes el agua. Será el señal para avisarte que yo me encuentro bien. Si muero, se convertirá el agua en color rojo y te pido que por ningún motivo vayas a tostar las mazorcas pequeñas - y se fué al bosque a cazar.

Después que salió el hermano, ella se puso a pensar. -¿Qué mistério es ésto de las mazorcas que no debo tostarlas? ¡Voy a verlas! - (Cuando se dice a un niño(a) que no debe hacer una cosa; siempre es lo que más quiere hacer.) Entonces después de un ratito, bajó a las mazorcas de su lugar, las desgranó y empezó a tostar los granos de maíz. Los granos a tostarse se convertieron en palomitas blancas y grandes con un olor muy agradable. Ella seguía tostando el maíz. Las casita empezó a llenarse - se llenó de palomitas hasta que no quedaba más lugar. La hermana estaba apretadísima contra una pared. De repente ella escuchó que llegaban los ciervos; seguían el rico olor del maíz tostado.

Se acercaron a la puerta y empezaron a comer. Venían los ciervos grandes y chicos y comían. Finalmente todo el maíz se terminó. Sin embargo, los ciervos se quedaron allí buscando más palomitas. La nena se escondió debajo de unos pieles, pero los ciervos la vieron moverse. Le dijeron que saliera. La alzaron encima de los cuernos del ciervo más grande. Salieron todos juntos, el ciervo más grande adelante con la nena y todos siguieron atrás.

Cuando el hermano volvió a la casita, vió lo que había pasado. Llamó a dos víboras que eran mágicas, grandes y negras quienes vinieron a ayudarle buscar a su hermana. Les pidió, - Apretad los dientes y ayúdanme a encontrar a mi hermana. -

Las víboras le llevaron rapidamente a encontrar a la hermana. Las víboras eran también espíritus malos. Al encontrar el camino de los ciervos, las víboras les seguieron todo el día y toda la noche. El próximo día les alcanzaron a los ciervos. Cuando los ciervos notaron que les habían alcanzado, se rindieron. El hermano rescató a la nena. Como castigo, el hermano pateó a los rabos de los ciervos y porque la hermana se le había desobedecido, la pintó de rojo las piernas. Ella se convertió en pata y fué a nadar en el arroyito. El hermano se convertió en lobo y se fué de caza. Nunca jámas se convertirán en seres humanos.

Éste es un cuento contado por mi abuela. Lo recuerdo porque el cuento tenía una nena. Este relato explica como nos van a castigar si no nos portamos bien.

JUDITH DEVELOPED AN EXCITING LEARNING ACTIVITY BASED ON THE SHAWNEE NAMING CEREMONY.

For this activity students were encouraged to pick at random an animal or other object. After studying the characteristics of the animal or object selected each student acted out, before the class, that animal or object. Classmates identified the animal or object and associated it with the Shawnee Name Group to which it belonged. (See following description of name groups). As a variation two students worked out a joint dramatization to more strongly emphasize animal characteristics of cunning, strength, carnivorous, herbivorous, etc. For example, one of the two students acted out a sedentary while the other student acted out a predatory animal.

Shawnee Name Groups:

In place of either clans or gentes the Shawnee have six name groups: (Voegelin, C.F.: 1935: 617-35)

Turkey name group (peleewomhsoomi), representing bird life.

Turtle name group (kkahkileewomhsoomi), representing aquatic life.

Rounded-feet name group (petekooiteewomhsommi), representing carnivorous animals, as the dog, wolf, and the like whose paws are ball-shaped or "rounded."

Horse name group (mseewiwomhsommi), representing herbivorous animals as the horse, deer, buffalo, and elk.

Raccoon name group (tepatiwomhsommi), representing animals having paws which scratch like those of the raccoon and bear.

Rabbit name group (petakinee-iwomhsoomi), representing a gentle, peaceful nature.

These name groups are common to the five divisions of the Shawnee tribe and each Shawnee individual belongs to a name group, not by virtue of descent, but through his personal name which is given to him shortly after birth. For additional information on naming see pp. 151-152.

Linguistic Analysis

A linguistic consideration of personal names gives specific insight into some problems which are felt to be peculiarly important by the Shawnee even today. For example, a person who wishes to know whether or not a new acquaintance belongs to his own name group, may, according to Shawnee theory, determine this by analysis of the personal names of the new acquaintance. If an English name such as "Robinson" is used, a person might decide that the meaning intended was "son of robin," and that, therefore, the bearer of the name belonged to the bird name group. Another meaning might suggest a "robbing son" and that therefore, the bearer of the name belonged to the rounded-feet name group which refers to such animals as wolves, known to have round feet. The Shawnee speaker assumes, naturally, that the meanings of personal names and their reference to name groups are of uncertain meaning. The "real" meaning of a name and the actual name group referred to is decided by the namegiver, and no one presumes to contradict this decision when it is made known. One feature of personal names is not uncertain, and that is sex gender. But this creates a difficulty for the namegiver, not in "finding" girl's names but in finding appropriate names for boys.

The end of a name determines its sex gender. The most common feminine endings are hsi (to recline or to be in a situation or action) and pama (to look at something animate). Since these endings readily combine with a large number of preceding stems, it is comparatively easy to find names for girls. Common masculine endings are skaka or Okaka (one who is in an action or situation through his feet), Opawi (to stand), hoe (to walk, to move by means of feet or wings), hsime (to voice, having voice), pto (to run); all these endings except one (to voice) imply an instrumentality of feet. Preceding stems are limited to meanings compatible with the generically narrow sense of virtually all masculine endings. This limitation makes it difficult to find names for boys.

Elements which serve as masculine or feminine endings in personal names may be used in ordinary Shawnee words.

Examples are:

Yehkawhsiki -- when he is cold

niwaapama -- I look at him

noowesihismo -- I have a good voice

aiipawi -- he is standing.

Examples: (Shawnee Stems from the Jacob P. Dunn Miami Dictionary, PRS - 1938-1940; pp. 307-310.)

In naming words, as in the vocabulary, generally, the Shawnee speaker shows a high concern for stem compounding to accentuate the true meaning.

kaw - AWAY FROM. nikawena "I pulled it down by hand,"
nikaw ha "I cut it (tree) down." ni
or
kaw - COLD (being cold from staying in a cold place).
kaw sinwa "He is cold" mikaw o eto "I cooled it off."
or
kiiwe - OPPOSITE DIRECTION OF TRAVEL. nikiiweepe "We returned." nikiwel kawa "I drove him (dog) back."
or
kiyaa, kiyaaci - CONCEAL. nikiyaala "I denied him what he did, did not admit his claim."

(Note: Whole sentences become one word; subject/object nouns are included in the verb: stemming produces a verb over noun structure).

In giving the name group affiliations of various individuals, the Shawnee often allude to members of the Turkey name group as Chicken, Eagle, Chicken Hawk or Fowl man or woman; the old name for the Turkey group was once the Eagle group. Members of the Rounded feet group are often called Wolf, Dog, or Panther man or woman; those of the Horse group are often called Deer and Deer is said to have been the old name of the Horse group. Rabbit "always stands alone." Basically the number of name groups is often said to be twelve, but no more than that are ever specified. Doubling the number of name groups may be due to the fact that several specie of animals are linked together in some of the name groups and that two men and twelve women hunters and cooks in the Bread dances are chosen according to name group affiliations; the ceremonial numbers are four, five and twelve.

Naming Ceremony

The following description of the procedure for naming infants appears primarily to the Kispoko and Kekowi divisions.

From one to nine days after a child is born, while the mother and child are still in seclusion, the father asks two old men or two old women to come to his house on the evening of the ninth day after the birth of the baby. These two men or women should be at least middle-aged and preferably well advanced in years; men or women who have had several of their own offspring die are not likely to be asked to give names. Name-givers may be related to the child or they may merely be family friends. It makes no difference in which name group the name-givers belong, or whether they both belong to the same name group. When both name-givers have arrived the father tells them:

> We called you here this evening because I want you to name my child in the morning; tomorrow that child will have been born ten days. You study about this matter over and over: think about the animals (connected with the name group) -- how they act, how they move, everything like that. Tonight think about turtles, chickens, the wolf, deer, coon, rabbit; study about them. When you go to sleep, keep this thought with you; maybe you'll dream about that name, some way. If you don't dream about it, maybe you'll just think about it, and so find a good name. And you must not be angry when we take only one of the names you offer; we will be glad to hear both names, when you have found them in the morning.

The two name-givers retire and "offer prayer during the night to the Creator who owns the people, the names, and everything." They each pray out loud and privately, and do not use Indian tobacco which is usually associated with formularized prayers. When a name has occurred to him, the name-giver must determine to which of the name groups it belongs. When a stem in the name refers to feathers (piiwe) or to water (kami), the name necessarily belongs to the Turkey name group or the Turtle name group and the name-giver has no choice in the matter. He will nevertheless ponder over the name because the task of naming is regarded as essentially intricate and serious, not to be disposed of lightly. The name found should not be a duplicate of any name that has ever been used before, either for a deceased or a living person, even though reference to the dead by personal name is not tabu. Genealogies and lists of personal names show that duplications of personal names occur only rarely. (Voegelin, C.F.: 1935: p. 623).

THE TEACHER, JUDITH FLORES, CONTINUED TO DEVELOP STUDENT UNDERSTANDINGS OF THE CUSTOMS, TRADITIONS, AND FOLKLORE OF THE SHAWNEE INDIANS THROUGH A STUDY OF OUTSTANDING SHAWNEE LEADERS.

To accomplish this objective, Judith had students read accounts of outstanding Shawnee Indian leaders. She then led students in discussions designed to develop understandings of: (1) the role of Shawnee leaders in wars; (2) their role with American, British, and French Colonists in the protection of their lands; (3) the role of Tecumseh and his brother, the Prophet, in their fight for Indian rights and Indian welfare against the forces of history; and (4) the role of Shawnee leaders, particularly Tecumseh, in promoting national Indian unity.

Some brief biographical sketches Judith used in this activity are:

Tecumseh (Pencil sketch by Pierre Le Dru)

TECUMSEH

THE GREATEST WARRIOR

Early in the nineteenth century, Tecumseh and his brother, Tenskawatawa, the Shawnee Prophet, led a movement that came closer to any other in uniting the various Indian nations on the western frontier of the United States. Employing political leadership and religious vision, the basis of nationalism, these two Indian leaders were well on the way to developing a broad based alliance of Indian nations stretching from Canada to the Gulf Coast. Had they had more time to strengthen and develop the alliance, perhaps, they would have led the Indian nations into a permanent confederation.

Tecumseh's real name was Tecumtha, which in the Shawnee language and allegory could be interpreted as "panther lying in wait." White men pronounced it Tecumseh, however, and understood that it meant "shooting star." He was born in March, 1768 in one of the villages that formed a large, straggling settlement of Indian wigwams and bark cabins called old Piqua on the bluffs above Ohio's Made River northeast of present-day Denton. His father, a Shawnee war chief named Puckeshinwa, was a proud, intelligent man who had been born in Florida, and his mother Methoataske, a Creek, was from eastern Alabama.

The Pontiac War had only recently ended when Tecumseh was born, but the defeat of the Indians had encouraged settlers to start moving west of the mountains, and soon the Shawnees were engaged in trying to hold their hunting grounds in Kentucky as well as their village sites in Ohio. Border warfare raged steadily in both regions, and in 1774, when Tecumseh was six years old, the skirmishing erupted in a formal conflict, known as Lord Dunsmore's War, between the Shawnees and the colonists of Virginia. Two thousand "Long-Knives," as the Shawnee called the British, led by Lord Dunsmore, their governor, marched into

Kentucky and Ohio. In a fierce battle at Point Pleasant, both sides lost heavily, but the Shawnee commander, Cornstalk, a brave and dignified man, eventually agreed to peace and, to save his people and their villages in Ohio, surrendered the Shawnee claim to lands south of the Ohio River and allowed the Virginians to open Kentucky to settlement.

Both Puckeshinwa and Tecumseh's oldest brother, a youth named Cheeseekau, had fought courageously under Cornstalk. Despite the fact that Dunsmore had acknowledged Indian right to the land north of the Ohio, frontiersmen continued to invade it. One day a band of them shot Puckeshinwa in the breast. Tecumseh and his mother found him dying. His mother, Methoataske, told him to remember the scene and Tecumseh resolved to become a warrior like his father and "be a spreading over the hill and valley, consuming the race of dark souls." Cornstalk, Tecumseh's idol, was later killed although he had remained at peace under the terms of the Dunsmore treaty.

Blackfish, the Shawnee chief of Old Chillicothe, adopted Tecumseh into his family. Tecumseh traveled back and forth between Old Chillicothe and Old Piqua, at both places receiving education in personal conduct, history and tribal lore.

In 1792, Cheeseekau, Tecumseh's brother, asked him to bring a band of Shawnees to help the Cherokees in their war against Tennessee settlers. Cheeseekau was killed and Tecumseh succeeded him as leader of the southern Shawnees. Winning vast fame among other Southern tribes Tecumseh's Shawnees kept settlers from Tennessee, Mississippi, Alabama, Georgia and Florida. In 1793, he returned north with his followers to again defend the Ohio country against General Wayne's army.

Tecumseh who began to preach unity for peace was deposed in favor of the Shawnee chief, Bluejacket, who led the raid against Wayne. Tecumseh aided in the fighting and was outstanding in his boldness and courage. The Indians were defeated by Wayne and fled to Toledo which led to the ceding of the Shawnee territories in the Miami treaty. The Shawnees were promised $9,500. in annuities and were given $20,000. in cash for Detroit, Toledo, Peoria, Chicago and their two old villages.

Tecumseh refused to attend this council and he split with Bluejacket and announced he would not accept the ceding of land by the Shawnee chiefs and he withdrew to Indiana and became the dominant Shawnee and native leader in the Northwest at age twenty-seven, a handsome man with a proud, aggressive bearing and man of great authority.

In 1796, Tecumseh met Rebecca Galloway in Old Chillicothe in Ohio and a romantic attachment was developed between the blond girl and this magnetic, interesting man. Rebecca taught Tecumseh to speak better English and read to him from the Bible, Shakespeare and History. Tecumseh thirsted for knowledge that would make him better understand and deal with the Americans. Rebecca was astonished at Tecumseh's humaneness and love for fellow men and found him surprisingly tender and understanding. Tecumseh asked Rebecca's father if he might marry her. Mr. Galloway said it would be Rebecca's decision. Rebecca agreed if Tecumseh would give up his Indian ways and live with her as a white man. Tecumseh took a month to make up his mind. In sadness, he told Rebecca that he could not abandon his people. He never saw her again. He never took another wife. (Before meeting Rebecca he had married Manete, who bore him a son, but they had parted soon after).

Tecumseh not only had to fight off invading settlers but the menace of liquor sold by the settlers which tended to reduce the tribes to poor and drunken people. His brother, Tenskawatawa, who had succumbed to the vice was touched by the Master of Life at a religious revival and became the Shawnee Prophet urging a doctrine of abstinence and asking his tribes to return to the ways of their fathers. Laulewasika was his original name but he changed it to Tenskwatawa, "the open door," which he took from the saying of Jesus, "I am the door." He allied himself to his brother Tecumseh and together they became a dramatic force of opposition to the white settlers. Tecumseh knew that the Indian tribes must maintain their dignity and self respect if they were to have the strength to halt another westward advance by the settlers.

General Harrison at his territorial headquarters in Virginia, becoming concerned with the unity and strength of the Shawnee Prophet, challenged Tenskwatawa to perform a miracle. "If he is really a prophet, ask him to cause the sun to stand still, the moon to alter its course, the rivers to cease to flow, or the dead to rise from their graves. If he does these things, you may then believe he has been sent from God," Harrison worte to the Indian Tribes.

From some unknown source, the Prophet learned that a total eclipse of the sun would occur on June 16. In a bold and boastful response to Harrison, he proclaimed to the Indians that he would make the sun darken, and on the designated day a huge crowd of natives assembled at Greenville. Tenskwatawa pointed commandingly at the sun and at 11:32 in the morning, the moon began to darken the sun's face. The Indians were stricken with awe. As night descended over the gathering, the Prophet called to the Master of Life to bring back the sun. With the return of full daylight the Prophet's reputation and power were assured. Word of the miracle electrified the tribes of the Northwest Territory. As far away as Minnesota entire bands gave their loyalty to the Shawnee's code. But it was only the beginning.

Miracle begat miracle, and as the agents of the Prophet traveled all over the Territory, even to its most remote regions, Indian tribes accepted any new wonder that was credited to the mystic Shawnee. The preachings inspired the natives in the Northwest Territory with new pride and purpose and as Tecumseh had long hoped, helped to strengthen the feeling of unity among them.

Tecumseh felt the growing animosity toward the native tribes. He saw only one hope -- a dream he had nourished during his travels and frontier fights. The unity among the Indian which he and his brothers were beginning to achieve must be broadened and strengthened. All the tribes must be brought together to be ready to fight as a single people in defense of their common lands. To avoid premature conflict he ordered Tenskwatawa out of Greenville and moved to the Pottawatomie and Kickapoo Indian site offered him in Indiana long the west bank of the Tippecanoe River. In May, 1808, Tenskwatawa and the families of 80 followers raised the mission house and bark dwellings of a new Prophet's Town. As soon as it was established, Tecumseh and the Prophet, accompanied by several companions and attendants, set out on horseback to unite the tribes for defense.

Forty-five years before, Pontiac had sent deputies to urge the chiefs and their warriors to war against the English. Now Tecumseh himself, already a war chief of great prestige, appeared at village after village, exciting the people with the presence of the Prophet and himself and appealed for their support with thrilling patriotic oratory. Many tribes who had signed the Treaty of Greenville opposed him. But he won the Pottawatomies in Illinois and the Sauk and Foxes Chief, Black Haw, in Wisconsin, and the support of the Menominees and Winnebagos at Green Bay, the Kickapoos and Ottawas of Indiana, the Mississinewa and Miami of Indiana. The Wyandots, Delawares, Weas, Chippewas, Illinois and Piankasawas found new pride in the Shawnee's patriotic appeals and promised to take up arms again in the defense of their lands. Turning south and west, Tecumseh won the support of the Seminoles in Florida and the Osages in Missouri and then rejoined the Prophet on the Tippecanoe River. From Lake Superior to the Gulf of Mexico, he had laid the groundwork for the common defense of the Indians' country by the greatest military alliance in native history.

Governor Harrison pressurized the tribes of Indiana by offering $7,000. in cash and an annuity of $1,750. if they ceded three million acres to him. The new cession enraged Tecumseh as these lands were some of the Shawnees' best hunting grounds. More determined than ever, Tecumseh circulated word that Indian country was the common property of all the tribes, and that he and his allies would refuse to recognize the latest piece of treachery. Angry Indians who agreed with him flocked to Tippecanoe, and in the Spring of 1810, Tecumseh had a force of a thousand warriors at the Prophet's Town, training to repel, if necessary, any attempt by Americans to settle the newly ceded lands.

Harrison heard that 1100 Indians of various tribes were assembling at Tippecanoe and in August of 1810 asked Tecumseh and the Shawnee Prophet to meet him at Vincennes. Following is part of Tecumseh's passionate oratory to Harrison:

> You endeavor to prevent the Indians...to unite and consider their land the common property...I am a Shawnee. My forefathers were warriors. Their son is a warrior. From them I take only my existence. From my tribe I take nothing. I have made myself what I am. I would not then come to Governor Harrison and ask him to tear the treaty. But I would say to him, Brother, you have liberty to return to your own country...The way, the only way to stop this evil is for all the red men to unite in claiming a common and equal right in the land, as it was at first, and should be now -- for it was never divided, but belongs to all. No tribe has a right to sell, even to each other...Sell a country! Why not sell the air, the clouds and the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his Children?

Tecumseh made a second journey and over six months gathered with great council tribes of Indians sometimes numbering 5,000 of Choctaws, Chickasaws, Cherokees, Creeks, Osages, and Iowas. He made heroic debates with older tribal chiefs and General Sam Dale who saw him speak said, "his word fell in avalanche from his lips, his eyes burned with supernatural lustre, and his whole frame trembled with emotion. His voice resounded over the multitudes -- now sinking low and musical whispers, now rising to the highest key, hurtling words out like thunderbolts... I have heard many great orators, but I never saw one with the vocal power of Tecumseh." Wearing only a breechclout and moccasins, with lines of red war paint beneath his eyes, the Shawnee cried to the Indians to stop their intertribal wars, and to unite in a single nation as the states had done, to fight together for their land before it was too late.

As governor of the Indian Territory, General William Henry Harrison, was a tough, relentless, insensitive soldier and kept constant pressure on the Indian tribes, wrestling land from one by promising aide against a traditional enemy and from others, by corrupting as many chiefs as he could. Harrison justified his sordid behavior by stating that America was one of the "fairest portions of the globe" and must be "secured as the seat of civilization, of science, and of true religion...

(Adapted from Josephy, Alvin M; The Patriot Chiefs: A Chronicle of American Resistance "Tecumseh, The Greatest Warrior" The Viking Press, Inc., 1961, pp 351-52.)

wretched savages should not be allowed to stand in the path of this worthy objective." Harrison marched boldly against the Shawnee camp at Prophet Town, where Tippecanoe Creek joins the Wabash River. Tecumseh was away recruiting more men on November 7 1811, but the Prophet recklessly ordered an assault on Harrison's camp outside the village. When Harrison's soldiers held their ground despite the Prophet's magic, the Indians lost confidence and fell back. Harrison then destroyed Prophets Town. While the battle of Tippecanoe was pretty much a draw, it disillusioned the Indians and shattered their confederation. The settlers felt that the Shawnee uprising was a British scheme and as a result a cry for war against Great Britain rang along the frontier. (Garraty, 1971; p. 239).

Tecumseh was furious with his brother for not preventing the battle. Threatening to kill him for his management, he drove the Prophet from his sight. Tenskawatawa became a wanderer, still preaching his doctrine he eventually lost all influence and his final place is not known.

In the battle to take Detroit, Tecumseh assisted General Brock from Great Britain against the American General Hull. He used brillant war tactics to take Detroit and to confuse Hull. He made Hull believe that he had many reinforcements by ranging his warriors around the fort, he made them move in single file three times out of the woods and across a clearing in full view of the fort's defenders. General Hull gave up, raised a white flag and surrendered Detroit. Tecumseh entered Detroit triumphantly at General Brock's side and they shared the same house there. Tecumseh showed his astuteness by not allowing any of the people of Detroit to be slain by Indians. This victory gave new hope to Tecumseh. For this brillant performance the British Government appointed him Brigadier-General and he again and again appealed for Indian unity.

After a battle for Detroit at the Thames River, Tecumseh (at age 45) was among the dead. Without Tecumseh to lead the Indians, they lost most of their effectiveness and disbanded their union. The importance of the battle was soon exaggerated beyond reality. The magic of the memory of Tippecanoe, the recapturing of Detroit and Tecumseh's ultimate death on the Thames promoted the election of William Harrison to the Presidency in 1840. Harrison himself said of Tecumseh: "He is one of those uncommon geniuses which spring up ocassionally to produce revolutions and overturn the established order of things."

Historian Benjamin Drake called Tecumseh, "The Napoleon of the West." In 1846, Henry Turnball another American Historian, stamped Tecumseh as "the most extraordinary Indian that has appeared in history" and Glenn Tucker, his most recent and able biographer states "he still looms as the greatest Native leader in the long and tragic resistance of the Indians of the United States...noted for his integrity and humanity...he was a Shawnee but he considered himself first an Indian, and fought to give all Indians a Nation rather than a tribal consciousness, and to unite them in defense of a common homeland..."

See Bibliography on Tecumseh at the end of this section for additional sources from which this information was abstracted.

JOHANTHAN BLACKFEATHER

Johanthan Blackfeather was the last chief of the Shawnees in Kansas before their removal to the Indian Territory, and seemed to be loved by all his tribe. He was a very fine looking man and weighed over two hundred pounds. He was a fullblood Shawnee, but spoke very good English. He had quite a little money when he arrived here from Kansas, having sold his land there before coming to his new home. He lived in Vinita with his wife until their death.

The Shawnee tribe had a custom of holding a stomp dance each year, in the White Oak Hills seven miles west of Vinita, and each year the old Chief (Blackfeather) and his wife would attend. Their many friends would rally around them, and they called him their chief as long as he lived. (By James R. Carselowey, Field Worker for Indian-Pioneer History S-149 Indian Archives Division of the Oklahoma Historical Society's Indian Pioneer History Volume 88 - Grant Foreman Collection. Also see Tommy Thomas Interdisciplinary Unit.)

CHIEF BLUEJACKET

Chief Bluejacket was a white man. He was Virginian by birth, one of a large family of brothers and sisters, many of whom settled in Ohio and Kentucky. His name was Maramaduke Van Swerangen, I cannot recall the given name of his father, or the place of his nativity, except it was in Western Virginia. Maramaduke was captured by the Shawnee Indians when out with a younger brother on a hunting expedition, sometime during the Revolutionary War. He was about seventeen years of age when taken and a stout, healthy, well-developed and active youth and became a model of manly activity, strength and symmetry when of full age. He and a younger brother were together when captured and he agreed to go with his captors and become naturalized among them, provided they would allow his brother to return home in safety. This proposal was agreed to by his captors and carried out in good faith by both parties. When captured, Maramaduke, or Duke, as he was familiarly called, was dressed in a blue linsey blouse or hunting shirt from which garment he took his Indian name, Bluejacket.

During his boyhood he had formed a strong taste for the primitive life as exemplified in the habits and customs of the American Indian and frequently expressed his determination, that when he attained manhood, he would take up his abode with some Indian tribe.

After arriving at his new adopted home, Maramaduke, or Bluejacket entered with such alacrity and cheerfulness into all habits, sports and labors of his associates that soon he became very popular among them, so much was this the case that before he was twenty-five years of age he was chosen chief of his tribe and as such took part in all the councils and campaigns of his time. He took a wife of the Shawnee Tribe and reared several children, but only one son survived who was called Jim Bluejacket. He was quite well-known on the upper Miami River during and after the War of 1822. Jim left a family of seven children, four sons and three daughters who moved to the Kansas reservation and later to the Indian Territory. (Told by Rev. Jacob Spencer, A Shawnee Tribe Missionary).

CATAHECASSA (BLACK HOFF)

Catahecassa (Black Hoff) was the Principal Shawnee Chief and fought with General Brock in the Battle for Detroit (see Tecumseh) when Shawnee with the British seized the city. Known as the greatest Shawnee warrior, Black Hoff was cunning and one of the Shawnee tribe's best orators. Black Hoff finalized the terms with General Wayne at Greenville in 1795. At his death, at age 112, in 1831, he was still highly active and remarkably intelligent. He was never known to be sick in his life and he never needed glasses. (Adapted from T. L. McKenny's History of the Indian Tribes of America, Volume I. Edinburg: 1933, pp. 235-247.)

KISHKALAWA

Kishkalawa was Head Chief of the Shawnee Nation. His brother was Black Hoff, the Principal Shawnee Chief. Kishkalawa fought under General Lewis at Point Pleasant and assisted General Dodge in the Missouri Territory and later signed the treaty at St. Louis November 7, 1825. In 1818, at the age of 80, he took an active part in the war against the Osages with the Cherokees, Delawares and Shawnees. The Osage were twice as many as the combined tribes and Kishkalawa, knowing the Osage trait of uttering high yells to terrorize the enemy, advised his tribes "Do not heed their shouts...they are but yellow...cowardly wolves, who, will, soon as they come near enough to look you in the eye, flee...if you turn your backs they will devour you..." The Osages fled in confusion because their opponents were steady and firm.

Kishkalawa was always the bearer of the "medicine bag" given to the warrior who acquired the greatest distinction during a hunting expedition. Yet he was not always so honored and had to earn his fame again and again.

As a younger man, Kishkalawa was out buffalo hunting in Ohio when hostile Indians pursued him. As he was alone, he ran with great speed through the woods and lost his only garment which caught on bushes. As the pursuit was hot, he had not time to recover his garment. A Shawnee must never throw away arms or clothing when in flight from an enemy. It is considered an act of cowardice as it serves as a trophy to the enemy who is pursuing. When he arrived nude back at his village, his tribe did not believe his story. He had to prove again and again several times alone and in many great experiences that he was not a coward until finally he was proclaimed as a very brave man in all the Shawnee villages. He was highly honored among his people before his death. (Adapted from T. L. McKenny's History of the Indian Tribes of America, Edinburg: 1933, pp 33-43).

JESSE CHISHOLM AND THE CHISHOLM TRAIL

Jesse Chisholm was known to the Shawnees as the great soldier, peace maker and path finder. Lizzie Little Bear, the wife of Ely Ellis states in her interview (Indian-Pioneer History Project Tulsa) that when the Shawnees went north to Kansas at the outbreak of the Civil War, Jesse Chisholm hauled supplies of food along on the journey and fed the Indians at his own expense.

David Martin states in an interview that in 1825 Chisholm had a store a few miles east of Asher. He had Mexicans for soldiers and pack drivers. His goods were carried by them, on pack mules to and from St. Louis, Missouri north and Indianola south, a town on the gulf of Mexico. This trail entered the Territory near old Fort Cherokee, at the mouth of Grand River. Coming by way of Sapulpa, Econtuchka, and Asher, going south it crossed the Washita River at Kickapoo Flats, the Arbuckle Mountains at Chimney Hill, the Bayou near Healdton, crossed the Mud Creek five miles below Cole Arr, and then Red River at the mouth of Farmer's Creek. This was the first trail ever to be made through Indian Territory. (Chisholm Trail).

TO HELP STUDENTS VISUALIZE THE MIGRATIONS OF THE SHAWNEES AND THE EVENTUAL SETTLEMENT OF THE THREE SHAWNEE GROUPS IN OKLAHOMA JUDITH ENGAGED THEM IN RESEARCH AND MAP STUDY.

Students drew a large outline map of the United States as it may have appeared during the colonization period. Using chronological dates, research information, and other information such as that excerpted on p. 144-155 the students pinpointed locations and migrations of the Shawnees. Some additional research also revealed that the names of many cities in the United States are attributed to the Shawnee Tribe.

JUDITH CONCLUDED THE STUDY OF THE SHAWNEE TRIBE WITH A SERIES OF ACTIVITIES DESIGNED TO FORMULATE IDEAS ABOUT THE CONTEMPORARY LIFE STYLES OF THE SHAWNEE AND OTHER INDIAN GROUPS.

The three objectives and associated activities which were used to guide the students through their study of contemporary Indian life are reflected in the following outline.

Goal: Formulation of ideas about the contemporary life styles of the Shawnee and/or other Indian groups.

Objective A: As a result of viewing the films Tomorrow's Yesterday and Minority Youth students through teacher-lead discussion, will become familiarized with how Indians are living today.

1. Students under teacher-direction will discuss the films' content as to whether the concepts apply to other minority groups and youth in general.

Objective B: As a result of a classroom visitation by a Shawnee adult member of the immediate community, students will be able to examine through discussion the concepts of Shawnee traditions of today.

1. The students will observe the Shawnee adult or adults dance or dramatize some aspect of the Shawnee culture.
2. Students will sing Shawnee songs presented by student or adult community members of the Shawnee tribe.
3. Students will eat or taste food prepared by students and/or adult Shawnee community members.

Objective C: Students will evaluate similarities of Indian families with their own families.

1. Students will interview willing Indian classmates on a one-to-one basis asking questions such as:
    - a. What do you most like about school?
    - b. What traditions and customs do you observe?
    - c. Do you live with or close by the members of your extended family - aunts, uncles, cousins, grandparents, etc?
    - d. What do you plan to do in the future?
2. Students will observe within their community various aspects of Indian family life.

3. Students will describe orally or in writing their most cherished family tradition and compare with contemporary Indian family traditions.

OUTLINE OF SHAWNEE CURRICULUM UNIT

prepared by Judith Flores

Note: This unit is described in narrative form on pp. 93-125.

Main Goal:

A. To broaden the students' understanding of the various cultural aspects of the Native American Indian as a preventive action to avoid the stereotype that all are alike.

B. To familiarize the students with the Native American self-sufficient life styles prior to other influences.

C. To develop within the students the image of *one* particular tribe's traditions, diversity and mobility by exemplifying the *Shawnee*.

D. To formulate within the students an appreciation of the similarities of the contemporary Shawnee and other Indian tribes with their own culture by viewing aspects of the community in which the students themselves live, thereby bridging the *past* with the *present*.

Lesson 1, Goal: Awareness of the diversity of life styles of Native American Indians from Canada to South America.

Objective A: Students will be able to identify the differences and commonalities of the life styles of various Native American Indian tribes as a result of independent library research and teacher-lead group activities and discussion.

Suggested Activities:

1. Students will do independent library research and check out a book of their own choice on Native American Indians.

2. Students will write and orally present to the class a book report annotating a list of customs, locations, etc., of the tribe or tribes they read about utilizing a format outline made by the teacher. (See suggested format, p. 94.)

3. On small sheets of butcher paper students will annotate individually the tribes and their contributions, and customs copying from the book reports. (These sheets

will be displayed on the classroom wall for all to see).

4. Again each class group will take a large piece of butcher paper and categorize/compile lists of customs, etc., by tribes from the previous lists.

5. After completing the categorization, students will compare the customs, etc., of each tribe and discuss the compiled findings. (Individual notebooks with categorization may prove very helpful for identification).

Objective B: Students will demonstrate a willingness to read self-selected materials after having compiled a bibliography on available media materials.

Suggested Activities:

1. On 5" by 7" cards students will assemble a classroom reference card file on self-selected materials about Native American Indians.

2. Students will annotate individually the book or books of their choice giving the author, title, publisher and copyright date; the tribe or tribes included in the book(s); and a written comment or opinion statement as to the contents of the book.

3. Students will cross-reference the cards by author, title, tribe or customs using the suggestions in activity 2 for use in further investigations.

Objective C: Students will appraise the level of development of the early American Indian in regards to its sufficiency to meet the needs of the community.

Suggested Activities:

1. Students will define orally or written a list of original Indian vocabulary words from the Algonquian stock and other stocks which not only have enriched the American English language but suggest the use of natural resources of the Native American Indian. (See pp. 100-101 for list of words.

2. Students will discuss under teacher direction the variety of ways the Indian used his natural resources for survival and protection of the community.

    a. The development of Agriculture

    1. planting (fertilization)
    2. crops (squash, corn, etc.)
    3. berries (pemmican, color dye)
    4. maple sugar and syrup

  b. Transportation

    1. canoeing
    2. tobogganing

  c. Domestic Industry

    1. bows and arrows, flint, etc.
    2. tanning, dies, and sewing of hides

  d. Hunting, trapping and fishing

    1. myth of animals (algonquian)
    2. use of animals and fish

  e. Medicine

    1. herbs and plants

  f. Astronomy

    1. the cosmos (heavens)
    2. weather forecasting

  g. Communication

    1. oral language
    2. smoke and hand signals
    3. art and music

3. Students will locate within research materials a poem, folktale or non-fictional story which emphasizes the Native American's usage of natural resources and orally recite to the class group -- individually or in groups.

Lesson 2, Goal: By exemplifying the Shawnee, the student will gain a deeper insight into the customs, traditions, folklore, leaders and the effects on the Native American Indians as a result of colonization, land seizure and migration.

Objective A: Either orally or in writing, the student will be able to identify 10 apsects of Shawnee cultural traditions.

Suggested Activities: *Students use notebooks.

1. Under teacher-lead lecture and discussion, students will learn about Shawnee origins and their main hunting grounds - "The Greatest Hunters."*

2. Under teacher-lead lecture and discussion students will learn about Shawnee customs and traditions.*

    a. food (crops, game and preparation)
    b. clothing
    c. medicine
    d. dances, ceremonies, and games
    e. art and music
    f. instruction of youth
    g. government (assemblies and council house)
    h. death
    i. religion (Grandmother "sky window")

    (Students may group to learn how to play Shawnee games or the more artistic may represent in drawing the Shawnee Council House or other aspects of Shawnee culture).

3. Students will listen to Shawnee legends and folklore and orally describe or compare similar tales with other Native American tribes or with their own culture. (Translations of legends may be offered to the English as a second language, students in Spanish and Vietnamese).

4. Students will pronounce the Shawnee alphabet and compare with English and other languages. Using the Shawnee vocabulary list students will evaluate the Shawnee attunement to their natural environment. Students will discuss the use of Shawnee feminine and masculine endings in Shawnee lexicon through examples presented by teacher.

5. Students will discuss through teacher direction the Shawnee Naming Ceremony and dramatize the Shawnee Naming Groups.

    a. Students will pick at random an animal or other animate or inanimate object, common or uncommon usage. (Dictionaries should be used to explore the many possibilities.)

    b. Each student will then act out this animal, etc. and the other class members must locate and explain why the animal, etc., belongs to one of the Shawnee Naming Groups.

        1. Two students may dramatize (a sedentary or predatory animal) the differences in animal characteristics or cunning for more affective class involvement.

Objective B: Students will be able to identify orally or in writing 5 historical perspectives of the Shawnee contributions to the concept of national Indian unity.

1. Students will distinguish through teacher-directed lectures the different Shawnee leaders and their roles in wars with or against other tribes and American, French, and British colonists for protection of their lands.

2. Students will analyse through teacher directed discussion the biography of Tecumseh and his brother, the Prophet and their fight for Indian welfare and rights against the forces of history.

Objective C: As a result of map study and teacher directed discussion students will be able to pinpoint locations and trails of migration that brought the Shawnee tribes into Oklahoma.

1. On butcher paper students will draw a very large map of the States developed in colonization including Oklahoma territory and other territories.

2. Using chronological dates, locations and migrations students will pinpoint on the map the mobility of the Shawnee and the concentration of the 3 Shawnee groups on Oklahoma Reservation sites.

3. Students will pinpoint the many cities in the United States that are named for the Shawnee or attributed to the Shawnee tribe such as Tecumseh, etc. through individual research in encyclopedias, etc., by States.

Lesson 3, Goal: Formulation of ideas about the contemporary life styles of the Shawnee and/or other Indian groups.

Objective A: As a result of viewing the films Tomorrow's Yesterday and Minority Youth students will become familiarized with how Indians are living today through teacher-lead discussion.

1. Students under teacher direction will discuss the films content as to whether the concepts apply to other minority groups and youth in general.

Objective B: As a result of a classroom visitation by a Shawnee adult member of the immediate community, students will be able to examine through discussion the concepts of Shawnee traditions of today.

1. The students will observe the Shawnee adult or adults dance or dramatize some aspect of the Shawnee culture.

2. Students will sing Shawnee songs presented by student or adult community members of the Shawnee tribe.

3. Students will eat or taste a food prepared by students and/or adult Shawnee community members.

Objective C: Students will evaluate similarities of Indian families with their own families.

1. Students will interview willing Indian classmates on a one-to-one basis asking questions such as:

    a. What do you most like about school?

    b. What traditions and customs do you observe?

    c. Do you live with or close by the members of your extended family - aunts, uncles, cousins, grandparents, etc?

    d. What do you plan to do in the future?

2. Students will observe within their community various aspects of Indian family life.

3. Students will describe orally or in writing their most cherished family tradition and compare with contemporary Indian family traditions.

INTERDISCIPLINARY UNITS ON THE SHAWNEE INDIAN TRIBE PREPARED AT MOON MIDDLE SCHOOL, OKLAHOMA CITY UNDER THE DIRECTION OF TOMMY THOMAS, AN ART TEACHER. OTHER MEMBERS OF THE TEAM WERE:

Ms. Althea Cooper - Language Arts
Ms. Peggy Demmitt - Math
Mr. Cyrus Jackson - Science
Ms. Terri Stanley - Social Studies

Tommy D. Thomas has taught Art for nine years in the Oklahoma City Public Schools. This past year she taught five art classes in which she incorporated the Indian Cultural Unit. The ethnic composition of her classes was approximately one-third Caucasian, one-third Blacks, and one-third Native American, Vietnamese, and Spanish-American. The reading levels of her students ranged from non-readers to eighth grade.

WHAT WERE THE GOALS OF TOMMY AND THE INTERDISCIPLINARY TEAM?

The team had four major goals which were:

1. To help students gain knowledge and appreciation of the Native American culture.

2. To provide a variety of activities to accommodate the different learning styles of the students.

3. To provide students with the opportunity of working together by planning and completing team projects.

4. To develop a feeling of positive selfworth, security and self awareness.

TEAMWORK WAS REQUIRED TO ACCOMPLISH THESE GOALS.

A team of five teachers made up the interdisciplinary team. Tommy served as leader of the team and assumed responsibility for much of the research.

TOMMY OBTAINED THE BASIC INFORMATION WHICH WAS SO VERY ESSENTIAL TO TEAMWORK. ALTHOUGH GETTING THE NEEDED INFORMATION TO MAKE THE UNIT A SUCCESS WAS NO EASY TASK, THE TEAM LEADER DEVOTED MUCH TIME IN CONTACTING KEY PERSONS, IN RESEARCH AT THE LIBRARY AND AT THE HISTORICAL SOCIETY ARCHIVES.

Tommy carefully explained to her principal, Martha Hayes, what she contemplated doing. This proved to be an important step as Ms. Hayes, in turn, explained the project to the faculty and gave her stamp of approval for their collatoration.

She next turned to the Indian Counselor at Moon Middle School, Ms. Nina Fields. Ms. Fields proved to be a most valuable aide in contacting other Native Americans to solicit their cooperation in the project.

Martha Hayes, Principal

Other persons and sources from whom Tommy received assistance are identified on pp. 173-175.

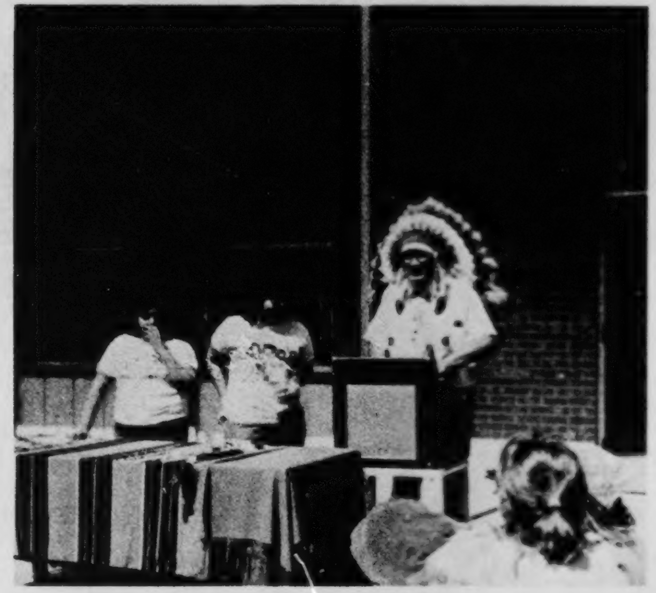
Nina Fields

MEMBERS OF THE TEAM SHARED WITH THEIR STUDENTS ABOUT THE UPCOMING NATIVE AMERICAN UNITS. AS A RESULT, STUDENTS ALSO BECAME INVOLVED IN FINDING MATERIALS.

About a week before the actual units were to be taught, teachers began sharing with their students some of the activities in which they would participate during the two week study on Native American culture.

Some of the activities they described were: listening to speakers and Indian singers; eating Native American foods; visiting the exhibits at the art center, weaving, and writing plays. As excitement grew among the students articles began to come from homes. Some students began doing their own research on the Shawnees, others did outside reading. One student went to the Historical Society and checked out a book with photographs to share with the class.

Another excited young Indian girl invited her grandfather, Rev. Dan Sexton, to come to school and speak. Following the grandfather's presentation he answered questions of students and showed Native American items to the class. His granddaughter, who had invited him sang a song in her Native American tongue. According to the teachers, this young lady became a different person following the reception she and her grandfather received from her classmates.



Rev. Dan Sexton
Speaking to
Class

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AS TEACHERS EXCHANGED IDEAS, STUDENTS ALSO SHARED IN PROJECTS AND ACTIVITIES.

While teachers were reinforcing each other by sharing ideas, exchanging information, and materials the students became involved in such joint projects as compiling a team scrapbook, weaving a hanging for the wall (each class being responsible for a section of the wall), and the planning and displaying of their work in a joint exhibit.

AS THESE JOINT ACTIVITIES WERE OCCURRING, EACH MEMBER OF THE INTERDISCIPLINARY TEAM RELATED AN INDIAN CULTURAL EMPHASIS TO THEIR OWN SUBJECT SPECIALITY.

Tommy Thomas, team leader and art teacher, used artifacts and artwork to accomplish her goal of helping students appreciate the historical and cultural aspects of Native American art. Ms. Thomas wanted her students to be able to intelligently discuss ways Native Americans utilize regional materials to incorporate art into their everyday life.

Tommy began her activities with students viewing different Native American articles such as: (a) pottery - clay (b) baskets - reeds (c) jewelry - stone, metal (d) clothing - leather or cloth. Her students then discussed the types of articles used and identified the various materials used for their construction. From that section the students then discussed different types of materials Native Americans used for decorating artifacts such as:

(a) paint
(b) bone
(c) shell
(d) animal hair
(e) feathers
(f) quills
(g) ribbons

Students were then able to select and perform one or both of the following class assignments:

(a) List two ways each article may be used for decoration or
(b) design a tribal dress using at least three of the above items.

Tommy's second class activity dealt with pattern and design. She wanted her art classes to discover a variety of motifs used by Native Americans in their art. Students were to eventually know the key concepts of "classification of design, and graphing design."

TOMMY ACCOMPLISHED HER OBJECTIVES WITH ACTIVITY ORIENTED LEARNING EXPERIENCES.

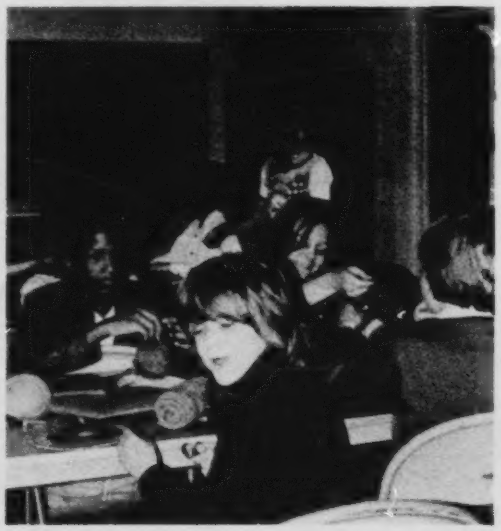
Students were given handout sheets with examples of various tribal designs. After discussing the designs they were asked to associate a design with a regional Indian group. For example: Woodland Indians matched with floral design, while Plains Indians matched with animal design. Recalling their math unit, under Peggy Demmitt, each student then took a sheet of graph paper and drew a Native American design of full sheet size. Those students who had a particular interest in developing their own designs were allowed to do so.

Round Weaving became a third activity students enjoyed a great deal. Tommy wanted her class to appreciate the contributions of the Native Americans in design and techniques of weaving and to understand the key concepts of design, color combination, and weaving technique.

Second Hour Round Weaving

These concepts were transformed into reality as students cut a round pattern of cardboard with 37 spaces for thread. The even numbers were on the left side from bottom to top. Odd numbers were on the right side from top to bottom. Numbers 1 - 37 were on the right side. Numbers 2 - 36 on the left side. (See diagram p. 136.)

Students then notched the cardboard at each number to prevent slipping. Tape thread to back of cardboard and bring thread over top at space marked one, down to two, up to three, so on until all spaces are covered. The 37th thread is looped under all threads in the center, pulling together all thread in center. Cut off thread leaving about 15 inches. Thread stitchery



Second Hour Students Weaving

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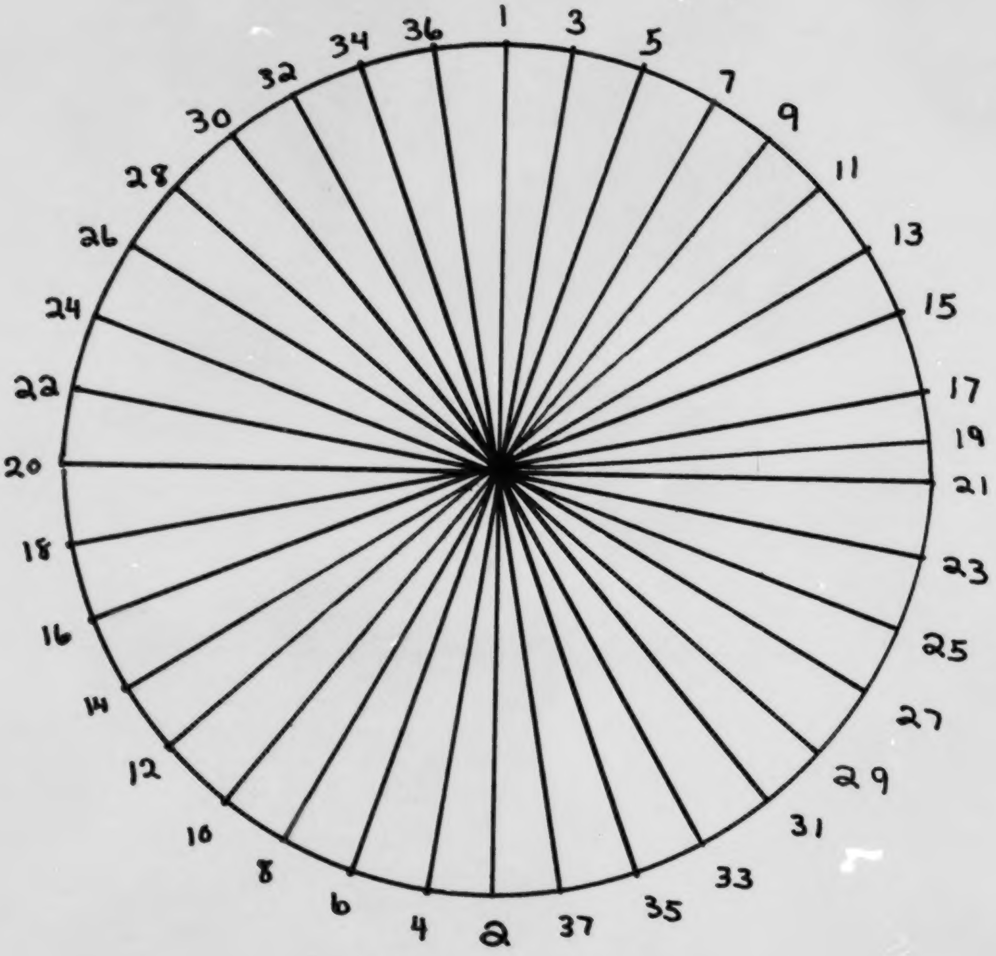
needle with this thread and start weaving over one under next until all thread form a woven center. Weave until all of thread is used. To start new thread, tuck end of last thread under weaving. Rethread needle and start weaving at point last woven, tuck end of new thread under weaving and continue weaving. Finish: To leave on cardboard, bind or overcast end with blanket stitch, through cardboard. Work can be hung in classroom or in display case.



Round Weaving

Loom Weaving was the next project. Tommy's goal was to have students learn the technique of weaving on an Indian loom. Concepts were: "construction of a loom, warping loom, color combinations and weaving techniques."

Students viewed a film on loom weaving in their social studies class. They studied handout sheets on construction of a loom and identified warp and weft threads along with the pole and shed. Students were responsible for deciding the colors and design they would use and then took turns weaving, using a neutral thread for the first fifty rows. Each weaving group decided on a color for their particular design and planned with the other groups when they could use the loom. Each group then decided where they wished to display their finished product.

Loom Weaving

The following is a reproduction of the handout Tommy gave her class to start the weaving activity.

The Indian Loom

Ancient weavers, who had to weave all their clothing and blankets devised a method of lifting up all alternate warp threads at the same time, thus forming an opening for the weft thread to pass through. The perfecting of this simpler and quicker way to make successive rows of weaving was one of the most important advances in early weaving. The Indians of our country developed a very clever way of doing this.

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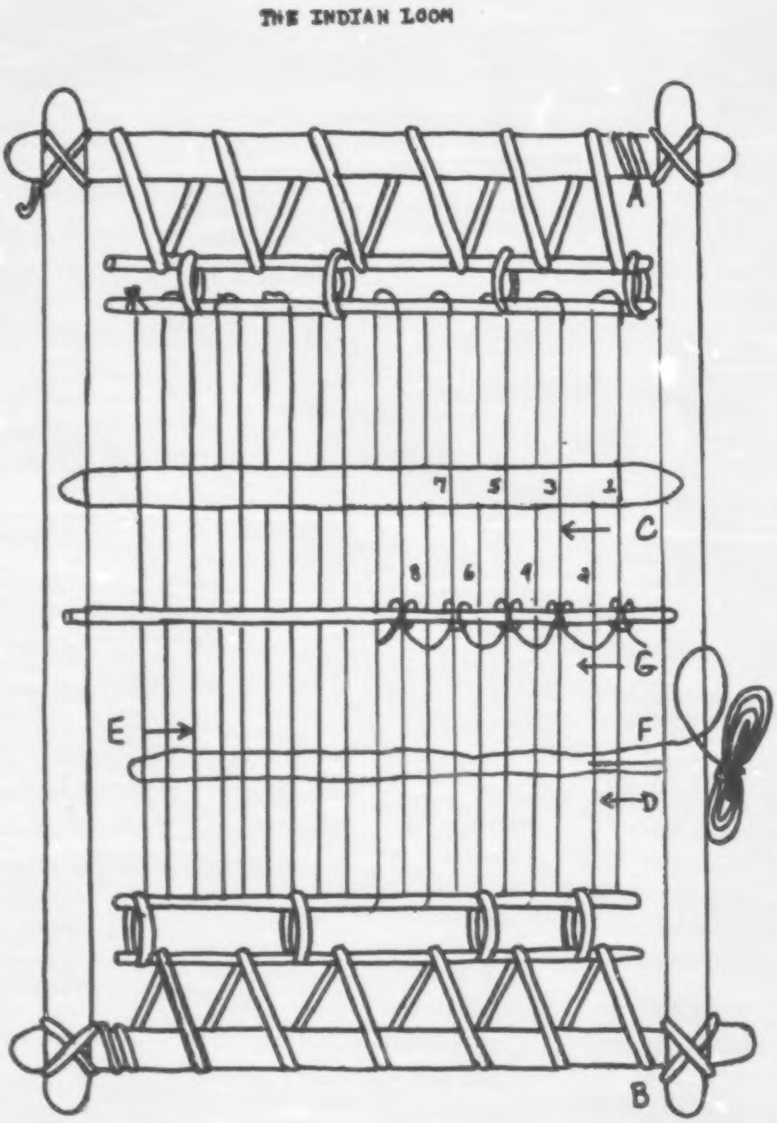
The warp threads were stretched between two poles, see illustrations "A" and "B." The weight of the lower pole held these warp threads tight and equal distances apart. They beat the weft threads tight by pounding the cloth with a sword or a flat stick.

Step 1: The Indians made the arrangement for half of the threads to come up at the same time, in order that they could weave under and over the threads quickly and easily. The weaver took a long flat stick and passed it under and over the threads all the way across the warp as shown at "C." If you look closely, you will see that the flat stick passes under all the odd numbered threads, or those numbered 1, 3, 5, 7, and so on, and over all the even numbered threads. To put a weaving thread through, he simply turned the flat stick on edge. The opening thus made was called a "shed," which means to "separate." Into this opening he laid the first row of soft weaving thread or weft. You will see this thread in the picture going from right to left, from "D" to "E." When this thread was laid in, the weaver beat it down with a sword.



Loom Weaving

Step 2: When the weaving thread was ready to come back across the warp, for the second row, this row was just the opposite of the first row, the weaving thread had to pass under the even-numbered threads. The threads are numbered 2, 4, 6, 8, and so on. To make all the even-numbered threads come up at the same time, the weaver fastened them to a rod or pole, as indicated at "G." The threads were fastened by looping a cord under every other thread and then attaching the cord to the rod with two half-hitches, as shown at "G." By lifting the pole, all the threads that were tied to it could be brought up at the same time. The weft thread could thus be put through this second opening, or shed, very quickly to make the second row of weaving, see in the picture going from "E: to "F." To make the third row, like the first, the weaver lifted up the odd threads, and so on, by turning the flat stick on edge again. The loops of soft cord on the rod did not hinder the making of the first shed again. For the fourth row, which is like the second row, the weaver brought up the even-numbered threads and so on, by lifting the pole and its attached loops. One could keep on weaving very easily and quickly in this way.

THE NATIVE AMERICAN CULTURAL EMPHASIS CONTINUED IN THE SCIENCE CLASS UNDER THE DIRECTION OF MR. CYRUS JACKSON.

To help students understand why the buffalo was frequently referred to as "the Great Provider" by the Indians, Mr. Jackson used discussion, lectures, and handouts to acquaint students with the many uses the buffalo had for the Native Americans. The handout contained information as follows:

Cyrus Jackson

Rawhide: (lower hind legs) headdresses, food, medicine bags, buckets, rattles, drums, drum sticks, stirrups, saddles, knife cases, armbands, bullet pouches, belts.

Tail: medicine switch, fly brush, decorations, whips.

Skin of Hind Leg: moccasins, boots.

Hoofs and Feet: blue, rattles.

Hair: (shoulders) headdresses, saddle pad fillers, pillows, ropes, ornaments, halters, medicine balls.

Horns: cups, fire carriers, powder horn, spoons, ladles, headdresses, signals, boys.

Meat: every part eaten, pemmican (converted), jerky (converted) inner parts (eaten at kill).

Skull: ceremonies, sun dance, prayer.

Brain: used to prepare hides.

Muscles: sinew, bows, thread, arrows, glue.

Tongue: considered the best part of the meat.

Buffalo Chips: fuel, signals, ceremonial smoking.

Stomach: The buffalo has four stomachs and is called a ruminant. The contents of the first stomach was used for frostbite and skin disease. Liner of stomach used as a container for carrying and storing water. Also used as a cooking vessel.

Bladder: sinew pouches, quill pouches, small medicine bags.

Bones: knives, arrowheads, shovels, splints, winter sleds, arrow straighteners, war clubs, scrappers (ribs), paint brushes (hip bones).

FARMING THEN AS COMPARED WITH FARMING NOW PROVIDED AN OPPORTUNITY FOR ANOTHER CULTURAL EMPHASIS.

Students learned about selection, planting, cultivation, harvesting, and storing as they discussed farming methods of the present day farmer and compared them with those of the Shawnee Indians. Some of the students were surprised to learn that many different Native American tribes grew their own food. Corn is the most widely known of Indian foods. Through careful hand cultivation and selection the plant (once a mere rough grass) over thousands of years has become a plentiful producer of food for the entire world. Colorful "Indian corn" is also good for eating as well as for drying and grinding into cornmeal. Pumpkin and squash were often planted between hills of corn. The entire squash was eaten along with the blossoms and seeds. Tomatoes came from the Latin American Indians. All varieties of melons were grown. Many varieties of beans were also cultivated, stored in a dry place, and would often become a staple food for the entire year.

Chemical weed killers were not used but each crop was tended and weeded by hand. Natural fertilizers were used.

Many wild plants were used by the Indians for various purposes. Dandelion greens were used for salads instead of lettuce. Lemonade was made from the staghorn sumac. Dried wild mustard and cattail blossoms were used for seasonings. Wild rice was an important staple. Whole corn kernels were boiled in spring water or deer broth until the kernel opened up like popcorn and then was sweetened with maple syrup. Basswood trees were used to make string. The bark was stripped from the trunk of a small tree and the inner bark was boiled until soft. The soft fibers from the bark were then drawn through a hole drilled in a deer rib and twisted into string. The string was used to weave the stems of marsh cattails together, making mats that lined the inside of teepees. Brooms were made from weaving birch twigs together while milkweed was used to make cords for fishlines. See pp. 142-43 for additional information on plant use.

CYRUS INVOLVED STUDENTS IN A COMPARISON OF INTERNAL AND EXTERNAL REMEDIES OF TODAY WITH THOSE USED BY THE SHAWNEE INDIANS.

Through the use of resource materials, discussion and handouts Mr. Jackson was able to utilize the cultural emphasis to assist students in understanding the relationship between botany and medicine, and to comprehend the difference between internal and external remedies. Contained in the handouts given the students was the following information:

REMEDIES
(for internal use)

Broomweed Tea: Break leaves and stalk into water that is just below the boiling point and steep. The tea will be strong, bitter and dark like coffee. Sweeten to taste and drink a cup full two or three times daily, until the cold breaks up. Some believed the Broomweed root, if used in time, was a good preventative for pneumonia.

For Common Cold: Mix 5 drops of turpentine, 5 drops of camphor, 5 drops of kerosene and 1 teaspoon of sugar. Take for 5 mornings.

Laxative: Gather and clean a few peach tree leaves. Chew and swallow. All dried fruits can be used as a laxative.

Diarrhea: Soak persimmon bark in water. Drink the water.

Diarrhea: Brown or parch flour in oven. When brown, eat 1 to 2 teaspoonsful.

Cough Syrup: Gather rich pine rosin, wild cherry bark, and mullen root. Mix and bring to a boil, (until rosin is melted). Strain through a clean white cloth. Cool.

For Cough: 1 tablespoon of granulated sugar to which 3 drops of kerosene have been added.

Hives and a Fretful Baby: Gather about a cupful of catnip leaves. Tie leaves in a clean cloth. Place this bag in a quart of water. Boil. Strain tea water through a clean cloth. Dosage: 1 teaspooon. The tea relieves hives and relaxes.

REMEDIES

(for external use)

Red Oak Bark: For a sprain, take the inner bark of the Red Oak tree. Boil and make a warm poultice. Wrap the sprain. Use poultice until swelling disappears.

Treatment for Boils: Place a slice of salt pork on the boil. Put a clean white rag on the infected place. Continue to use this treatment until the boil comes to a head. This treatment will relieve the soreness.

Aloe Vera Plant: This plant is from the cactus family and is considered to be one of the finest natural healing agents. It is used for the treament of shingles, an infection caused by nerves, as well as burns and cuts. Break leaves and rub sap on infected area.

Jimpson LeafPoultice: Good for swelling and soreness. Heat leaves; make poultice and apply to affected area. Continue treatment until soreness is gone.

For Stings: Apply tobacco or snuff juice to the sting of a wasp, bee, or stinging scorpion. Let dry.

Mullen Leaves for Swelling: Heat leaves and use as a poultice.

Hand Lotion: 2½ tablespoons flaxseed (whole) 1½ pints water. Mix and boil 20 minutes. Strain out seeds and add 2 ounces of glycerin, 10 drops of carbolic acid. Thin to desired consistency with alcohol and add a few drops of your favorite perfume.

Glycerin Rosewater Lotion: 2 ounces glycerine, 1 ounce carbolic acid, 2 ounces bay rum, 2 ounces rose water. Mix ingredients and shake well each time before using. This lotion is good for most minor skin irritations. Gives relief to itchy skin. For external use only. Adapted from Vogel, Virgil J. American Indian Medicine. Norman: University of Oklahoma Press, 1970. See pp.98-99 for additional information on medicine and remedies.

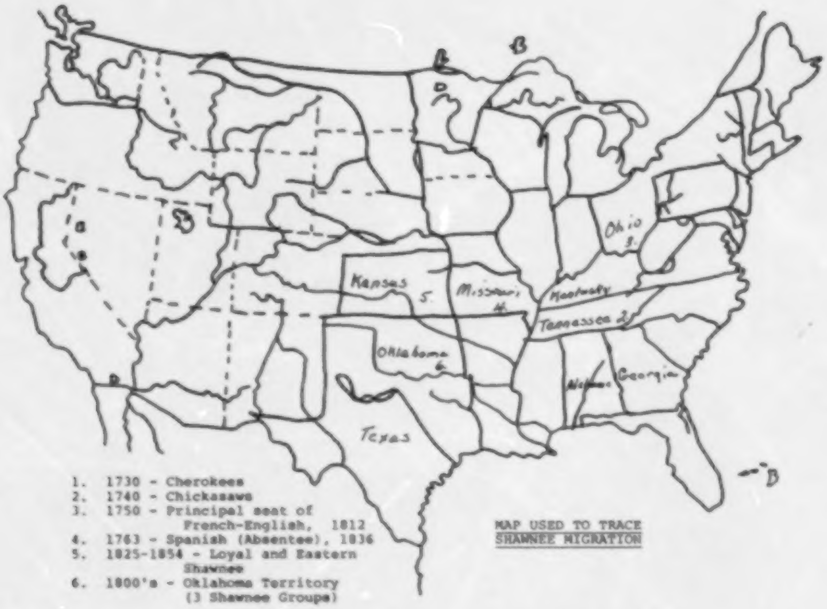
Terri Stanley

AS PART OF THE INTERDISCIPLINARY CULTURAL APPROACH STUDENTS IN SOCIAL SCIENCE STUDIED ABOUT THE HISTORY AND MIGRATION OF THE SHAWNEE TRIBE. MS. TERRI STANLEY WAS THE TEACHER.

Ms. Stanley provided students with some of the following information on the history, migration, and genealogy of the Shawnee Tribe.

Shawnee Origins, History and Migrations

The Shawnees belong to the Algonquian linguistic family of North American Indians, and are very closely related to the Delawares and Kickapoos. The tribe is believed to have descended from the region northwest of Lake Superior with other tribes during prehistoric times.



1. 1730 - Cherokees
2. 1740 - Chickasaws
3. 1750 - Principal seat of French-English, 1812
4. 1763 - Spanish (Absentee), 1836
5. 1825-1854 - Loyal and Eastern Shawnee
6. 1800's - Oklahoma Territory (3 Shawnee Groups)

MAP USED TO TRACE SHAWNEE MIGRATION

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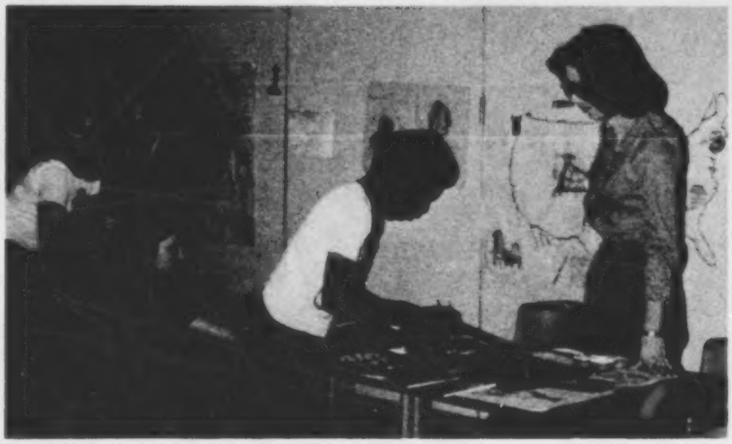
Archaeologists relate the pre-historic site near Madisonville, Hamilton County, Ohio, to the Shawnee. Hooton, in a report on the work of several investigators who have excavated this site, suggests its occupants may have been a group of Shawnee who lived there more-or-less continuously from post-Columbian times (1500) to 1672. (Hooton, p. 27). The evidence found is that the Madisonville Burial complex is distinctively Shawnee as their burial customs had definite traits peculiar only to this tribe. (See Burial Customs p.159-161).



Mrs. Stanley's Class Working on an Illustration

The "Shawun" (the Algonquian term meaning South) or "Shawunagi" (Southerners) call themselves Shawano and had scattered groups in Pennsylvania, the Ohio Valley region and in Alabama. LaSalle found them in Canada and in the Great Lake regions and called them the "Chousans." Prized as the great "Fur Hunters of the West" by the French, Shawnee packs of furs found their way to the eastern seaboard by way of the Mohawk River and Albany or by way of Pittsburg and the Susquehanna River. (Savelle, 1972; p. 96). The head of the Kentucky River was a favorite and important point of embarcation for the Shawnee Indian as they moved in hunting bands to the north and the west. They considered themselves to have claims to these attractive hunting grounds, where the deer, elk, buffalo and bear abounded. (Drake, 1884: p. 321).

Dispersed by the Iroquois from Kentucky they migrated and settled in Georgia, Florida, the Cumberland Valley in Tennessee and on the Peedee River in South Carolina. One of their principal towns was on the present site of Nashville, Tennessee. The Shawnees were slain by the Cherokees and the Chickasaws on the Cumberland River and the survivors moved back to Kentucky, along with the Virginia Shawnees to Shawnee town, Illinois, and the upper Ohio River. The South Carolina branch again drifted north and established the towns of Winchester, Virginia, Oldtown, Md., and lived in Lancaster County, Penn. In 1692, the Shawnees of Georgia in Florida were pushed from the south by the Spaniards and they migrated to the north. Making peace with the Iroquois and English they settled in Conestogas, Pennsylvania, on the upper Delaware and Potomac Rivers.

The Shawnee tribes of Pennsylvania made a treaty with William Penn in 1701 which allowed them settlement in that area. A copy of the treaty still remained fifty years later.

In 1728 some of the Shawnees moved west to avoid trouble with the six nations who had allied themselves with the English. The eastern and western tribes joined in Ohio and became allies of the French and for 40 years were constantly at war with the English. In 1750 their principal seat was in Ohio. During the War for Independence they fought with the British and were subdued by the American, General Wayne. When peace was declared in 1788 many Shawnee Indians settled near Cape Girardeau, Missouri at the invitation of the Spanish government who offered them a large body of land in exchange for protection against the Osage tribes. When settlers began to increase along the Mississippi the Shawnees and Delawares became discontent. The Delawares abandoned their villages about 1815 and moved to the James Fork of the White River. The Shawnees followed. The commander general in Cape Girardeau, Lorimer, negotiated their removal to a reservation in Wyandott County, Kansas. Evantually all the Shawnees had to migrate to this area after their defeat in the war of 1812 with the British against the Americans.

The Shawnee of Missouri, known as the Black Bob band, had ceded their lands to the U.S. in 1825 and later spread to Arkansas, Louisiana, Oklahoma and Texas.

After the War for Independence another party settled in White River, Indiana and from this tribe came Tecumseh and his brother the Shawnee Prophet.

One reason Tecumseh was reasonably successful in uniting the various tribes to protect the Indian lands was because their restless migrations and occupancy of areas in widely separate parts of the frontier and their obvious knowledge of the other tribal languages made the Shawnees more conscious of the similarities and urgency of the struggles being made against the settlers on many different fronts. Siding with the French, who treated them as equals and with whom they intermarried, they were in constant conflict with the frontier settlers and the hated English colonist and English expeditions that were sent against them. During the Pontiac War, in which they were defeated, they fought fiercely under Cornstalk, the Shawnee Chief. They continuously raided and skirmished against the European settlers everywhere from Ohio to the mountains of western North Carolina. The wooded hills and valleys of Kentucky and Tennessee provided the Shawnees with their best hunting grounds and was the site where frontiersmen feared and hated them above all the other tribes. After the War for Independence their great numbers and continued resistance made them one of the leading forces in the Ohio Valley and a prime target of the American settler. The Shawnees ceded their Ohio Valley land in 1789 in the Treaty of Greenville and their remaining lands in 1831.

Tecumseh was defeated by Harrison in 1812 in Tippecanoe and killed at Thames in 1813 where he was commanding a British army against the Americans.

In 1832 the Shawnees were settled on a fine reservation to the south side of the Kansas River, which contained 2500 square miles. After 40 years of residence there they again were forced by settlers to leave their well-cultivated and comfortable residences and make homes for themselves in Indian Territory located in the northeast corner of Oklahoma.

There are three main groups of Shawnee in Oklahoma:

1. The Eastern Shawnee in Ottawa County -- banded with Senecas, and Quapas, Miamis, Peoria, Weas and Wyandottes.
2. The Cherokee County Shawnee in Craig, Rogers and other northern counties who were formerly part of the Cherokee nation.
3. The Absentee Shawnee from Missouri who settled near the city of Shawnee in Pottawatomie County and east of Norman in Cleveland County.

Thomas Wildcat Alford in his book Civilization p. 10-11 gives a somewhat different account of the history and migration of the Shawnees. According to Alford one must be familiar with the general history of the tribal nation to understand the division of the Shawnee tribes and the location of the different bands. His explanation is as follows:

The original home of this once large and powerful tribe was in the valley that is now Kentucky and Tennessee. From there they went forth in bands or groups on war or hunting expeditions often remaining away months or even years. There are records of treaties being made with bands or clans in widely separated sections of the country. No doubt there were slight disagreements and jealousies among the different clans, but their tribal organization was a strong one and they always held councils together when questions of importance affected the tribe as a whole. Evidently a disagreement took place shortly before the war of revolution which caused a permanent division of the tribe into two factions. Each was headed by a chief from the two principal clans, the Tha-we-gi-la and Cha-lah-gaw-tha. The band under the leadership of the Tawekila chief went to New Spain and the Spanish government granted them a track of land twenty-five miles square at New Cape Girardeau in Missouri. The remainder of the tribe under the leadership of the Chilocohawa chief remained in the region of the Ohio River. Other groups scattered over a large area. A large group located in Ohio and they took part in several wars or raids against the white settlers of that region.

The Shawnee historians declare that the group which the Spanish Government granted land to around Cape Girardeau suffered another division and the majority of them went into Mexican Territory which is now Minco, Texas. The Mexican Government granted them this land and after the Texas-Mexican war, the Republic of Texas recognized their claim. After Texas was admitted to the United States the Shawnee historians claim soldiers went to the home of the Shawnees where they loaded their household goods into wagons and drove them away. The soldiers probably explained their actions but the Indians could not understand. They followed the wagons which held their goods until they reached the southern boundary of the Indian Territory. There the soldiers unloaded the Indian goods in little heaps on the ground, gave 100 dollars to each head of a family, and left them. The Indians took what they could of the household goods and went farther into the Indian Territory until they came to Creek Country. The Creeks and the Shawnees had been friendly before either tribe had moved into the western country, but now the Creeks welcomed the homeless Shawnees to their territory.

In the meantime those who had been left to occupy the land at Cape Girardeau later entered into a treaty with the United States government in 1825 and exchanged their land at Cape Girardeau for land on the Kansas border west of the state of Missouri. In the year 1832 the Government admitted the Ohio Shawnees to the land already granted the other group without that groups consent. Those who were absent were not notified or consulted in any way. In one treaty there was a limited provision made for the absent Shawnees, however, those who were absent were never notified of the fact and it was from this treaty that the name absentee Shawnees was established for the group headed by the Chief of the Tha-we-gi-la.

Other insights into the history of the Shawnee tribe can be gleaned from the two following interviews.

Interview No. 1:

In Johnson County, Texas the Mexicans had received the Cape Girardeau bands of Shawnees and Delawares with open arms and gave them 50 square miles of land. When the War with Mexico broke and Texas became U.S. Territory in 1836 they were forced to leave. Ellis' parents (Shawnee-Muskogee-Cherokee) along with the tribes took refuge in the Muskogee country at the mouth of Little River on the south side of the Canadian river. Here they remained until the out-break of the Civil war with their exodus to the north of Kansas. After the Civil War they returned to Oklahoma and settled on Bird Creek. One band of Shawnees settled on Quapaw Creek in Osage County, and another band returning from Kansas, settled on the Arkansas river near the Osage Trail. Big Jim's band and the Shawnee from Arkansas all moved to the village of Tecumseh, Oklahoma.

From an interview in 1937 with Eli Ellis (Washegebaska - Dog Ready To Start).

Interview No. 2:

Loyal Shawnees were those known as living on the Shawnee Reservation in Kansas at the time the tribe as a whole was moved by treaty to Indian Territory (northeast) in 1867-78.

Absentee Shawnees were those who, of their own accord, had moved from the Kansas tribal reservation between 1840-60, and settled in what is now Pottawatomie County, with headquarters at Shawnee. These Absentee who later returned to their Kansas reservation were divided into two branches, the White Turkey and the Big Jim Band, about 350 altogether. There were about 900 members of the combined Shawnee tribes.

Excerpts from Interview with Charles B. Rogers who helped Shawnees become citizens through the Oklahoma Enabling Act (Tribal Attorney for 36 years).

Additional information of interest on the Shawnee Tribe.

1. An agreement with the Pottawatomie and Absentee Shawnee secured by the Cherokee Commission on June 26, 1890 provided for the cession of their tribal lands to the United States, settlement of their property rights and the opening of surplus lands for white settlement. (McReynolds: p. 244).
   **These 600 members separated about 40 years ago from the main tribe of Shawnees then located in Kansas and settled in the Indian Territory at the Pattawaska River. There were two bands of Absentee: Chief White Turkey headed one and Chief Big Jim headed the other (Tecumseh's grandson).

2. The Big Jim Band of Absentee Shawnees have kept their old tribal ceremonials, holding tribal thanksgiving dances, in early spring and fall and an annual War Dance in August -- 1/½ mile east of Little Axe on State Highway 9, (east of Norman).

3. Thomas Deer, a Shawnee became the Post Master of Indian Territory in 1876.

4. Thomas Wildcat Alford, Great grandson of Tecumseh was Superintendent of the Shawnee Boarding School for a number of years. (McReynolds page 244).

Note: There were Quaker, Baptist and Methodist Missions among the Shawnees in Kansas.

In 1886, the Shawnees were distributed as follows: 79 Quapaw agency, Indian Territory; 640 Sac and Fox agency, Indian Territory; 800 incorporated with Cherokees; 40 in Lawrence, Carlisle and Hampton Schools (Rev. Spencer). Tribes of the Indian Territory in Oklahoma were under the judicial district of Arkansas and Missouri.

Information Provided on Shawnee Genealogy

Trowbridge gave the four original families or clans as Tshilekautha, Kishpookoo, Pikewaa and Maakootshaa. James Mooneys 19th Annual Report of the Bureau of Ethnology gave a different spelling to the same families. Chilicothe, Kiscopoclke, Piqua, and Mequachake. The difference in spelling is probably due to the earlier writing of Trowbridge.

Trowbridge stated that the Shawnee Nation was divided into 34 tribes and listed them below in the original Shawnee language and the English equivalent.

1. Mon ee toa wee linnee		--Snake tribe
2. Kauh kee laa wee linnee		--Turtle tribe
3. Thepar tee wee linnee		--Raccoon tribe
4. Pelaawau	linnee	--Turkey
5. Pelaathee	"	--Hawk
6. Pesekthee wee	"	--Deer
7. Muhkwau kwee	"	--Bear
8. M'whaa wau wee	"	--Wolf
9. Sipaasee	"	--Panther
10. Waupeetee	"	--Elk
11. M'soathwau	"	--Buffalo
12. M'Tekwee	"	--Tree
13. Taumee	"	--Corn man
14. Maasikaukee	"	--Wind
15. Tepaakee	"	--Night

16. Pauthkwaukee linnee --Cloud
17. Keesauthwau " --Moon
18. Neepee " --Water
19. Weekeewau " --House
20. Naumaathau " --Fish
21. Seekoonau " --Stone
22. Arsiskee " --Dirt
23. M'sisaakwau " --Big Fire
24. Saakarkwau " --Skunk or Polecat
25. Arneekwau " --Squirrel
26. Petuginaathee " --Rabbit
27. Waukootshaathee " --Fox
28. Keetautaa " --Otter
29. Armaakwau " --Beaver
30. Waupaathee " --Swan
31. Maatekwau " --Eagle
32. Waupalonee eethee " --Bald Eagle tribe
33. Kaahkaahkwau " --Pigeon Hawk
34. Artheeginaukwau " --Black Bird

Trowbridge wrote there were only 12 tribes remaining and those were the first 12 on his list. Mooney's groupings of the tribes are different in that he listed 13 tribes; Wolf, Lion, Bear, Buzzard, Panther, Owl, Turkey, Deer, Raccoon, Turtle, Snake, Horse and Rabbit. Owl and Horse were not among Trowbridge's name groups.

The children were always considered as belonging to the tribe of their father. The several tribes were originally single families, the heads of which bore the names by which their descendants were afterwards distinguished.

Student Working On Activities

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HAVING PROVIDED STUDENTS WITH INFORMATION ON THE HISTORY, MIGRATION, AND GENEALOGY OF THE SHAWNEE TRIBE, TERRI INVOLVED THEM IN A SERIES OF ACTIVITIES TO ASSIST THEM IN THEIR FURTHER UNDERSTANDING OF THIS TRIBE.

The three main activities in which Terri involved the students are summarized as follows:

1. After reading "History of the Shawnee," trace the Shawnee migration on the student outline map from South Carolina to Oklahoma Territory. Follow the chronological sequence below taken from the reading selection. (See map p. 144).
    - a. Shawnee settle on the Savannah River in South Carolina
    - b. Shawnee settle upon the upper Delaware River, 1692
    - c. Part of the Shawnee move to the Cumberland area in Tennessee
    - d. These Shawnee later move to the Ohio River
    - e. Some of the Shawnee cross the Mississippi River into Missouri
    - f. Shawnee follow the Delaware to the James Fork of the White River, 1815
    - g. Shawnee move to Wyandotte, Kansas, 1825
    - h. Shawnee move to Oklahoma Territory, 1831
2. Read "Shawnee Genealogy" and respond to the following.
    - a. What is a clan in the Shawnee Nation?
    - b. List at least 10 tribes of clans of the Shawnee
    - c. Are the Shawnee matrilineal (lineage traced through the mother) or patrilineal (lineage traced through the father)?
3. From the selected readings, determine the three main groups of Shawnee located in Oklahoma.
    - a. List the three main groups
    - b. Do the Shawnee have a history of tribal unity? Explain
    - c. What tribal customs were consistently retained by the Shawnee during their migration?
    - d. Would you predict that the Shawnee had much knowledge of other Indian tribes or little knowledge? Why?

TERRI USED THE FOLLOWING LESSON PLAN AND ACCOMPANYING INFORMATION HANDOUTS TO ASSIST STUDENTS IN THEIR APPRECIATION, KNOWLEDGE, AND UNDERSTANDING OF SHAWNEE TRADITIONS, CUSTOMS, AND FOLKLORE.

Ms. Stanley's lesson plans contained the following instructions to students:

To gain knowledge of Shawnee customs, and to appreciate the significance of oral tradition and folklore, read "Traditions, Customs and Folklore" (see pp.155-161 and perform ONE task from each Group below.

Students Exhibiting Display

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GROUP A

1. Illustrate a Shawnee legend by drawing pictures on a mural and recording narration on a cassette. Obtain teacher approval and a list of legends by request.

2. Prepare a story about a legend by writing out the legend in your own words and illustrating it. Selected copies may be entered into the Unit Scrapbook.

3. Compare, in a written paper, the legend about the origin of the Shawnee with other origin myths belonging to different tribes.

4. Read the "Origin of the Shawnee" to find out how early Shawnees explained the formation of the earth. Compare

this legend with the Biblical account of the creation of the earth and of man.

GROUP B (Select one activity)

1. Describe the naming of Shawnee children in your own words and tell how the children are educated.

2. Describe a typical day in the life of an early Shawnee man or woman.

   a. Tell what food was eaten and at what time of day
   b. How food was prepared
   c. Activities performed during the day

3. Diagram the political structure of the Shawnee tribe (the Government). Use the model below to help you. You complete the sentences.

Village Chief (Hereditary Position)

War Chiefs

a. Duties are____________________
____
b. Rights are____________________
____
c. Responsibilities are________
____

Council

a. Consists of ______________
____
b. Duties are_______________
____
____
____

Peace Woman

a. Duties are____________________
____
b. Responsibility is____________
____

War Woman

a. Duties are_______________
____
b. Responsibility is________
____

4. Describe the criminal justice system of the Shawnees.

   a. How are crimes handled by the Shawnee tribe?
   b. What is the punishment for debt? for theft? for murder?

5. What customs are practiced when a Shawnee dies?

   a. Who prepares the body for burial? How is it done?
   b. Describe the funeral ceremony and feast which follow.
   c. What do Shawnee believe will occur after death?

Terri gave students these handouts;

"Traditions, Customs, Folklore, Origin of the Shawnee"

Long ago when the land was covered with a great flood the white man's family along with an old Indian woman was saved. After the land was dry the old Indian woman lived alone in a valley and was very lonely and sad. One day she began to weep when a heavenly messenger appeared to her and asked why she was so sorrowful. She told him, her white brother had a family, but she did not and this would be the end of her people. The messenger reminded her how the first man was made. The old Indian woman made images of children from the earth, but was still sad and began to weep again, for they had no life. Again the messenger appeared, and asked why she was crying. She said she had made the children from the clay but, they were only dirt. Again the messenger reminded her what the Great Spirit did when he created life. She at once understood and breathed into their nostrils and they all came alive. This was the beginning of the Indian man. To this day the Shawnee call the Grandmother the Creator of their race. See The Shawnee World View Supplement, p. 169 for additional information. (Told by Rev. Charles Bluejacket in 1858 to Joab Spencer.)

Naming of Children

When the child is about six months old, parents hunt and collect a quantity of game and prepare a large feast for the child. Relatives and friends are invited. One of the old men of the tribe is asked by the father to name his child. The old man takes the hand of the child and implores the Great Spirit to protect the child. In addition he gives practical advice on child rearing and blesses both the child and parents.

The name is descriptive of some act of the animal that is the child's totem. A child of the Panther tribe could be called the Scratcher, or the Leaper. Women would have a more feminine name such as the Smooth Skin. Names could also be descriptive of some event in history, or some anticipated character traits of the person. Names could also be changed especially if the child was often sick or if adult warriors were frequently wounded.

Rearing of Children

Mothers keep their babies in their arms until they reach one month of age. They are then bound in the cradle during the day, until they can sit alone. This frees the mother to care for her family. After the child can crawl, it is no longer put in the cradle.

Boys and girls are treated with the same care and kindness. Fathers educate their sons and mothers educate their daughters as well as discipline them. Parents are very strict and children are often restrained from committing improper acts, by fear of the parent.

At the age of sixteen boys are considered adults and old men of the tribe begin to instruct them in the traditions of the tribe. By frequent repetition of the traditions from different persons the child learns about his tradition and will pass them on to his children.

If a young man was an active hunter, he is expected to obtain his own support after the age of sixteen or at the latest eighteen. Boys usually marry about the age of eighteen.

About the age of puberty, girls are given instructions in sex education and family life by an older woman in the tribe. (See opposite page). Girls marry at an earlier age than boys.

Parents continue to give advice and affection to the children throughout their life.

Food and Food Preparation

From an interview with Edward J. McClain, Shawnee Indian Archives -- Indian Pioneer History.

Wild game was plentiful. There was deer, wild hog, coon, wild turkey, and prairie chicken. Squirrels and quail were plentiful but seldom used for food.

The main meat was jerked buffalo meat and venison. The men hunted in the daytime and would bring in four or five deer and a buffalo or two. They would cut the meat in strips, or jerk it, after which it was put in the sun to dry.

When a mess of fish was desired the men cut a long grape vine with branches. With one man taking hold of each end of the grapevine they waded down the stream. When they reached the end of the stream they chose the fish they wanted and threw the rest back into the stream.

Much of the food was prepared for use over a long period of time by drying it. Beans, pumpkins and corn as well as buffalo and deer meat were placed in the sun to dry for winter use. Blackberries and plums were pressed and the juice boiled and placed in stone jars. Huckleberries were pitted and made into butter. Flour was made from corn by pounding it with a long stick. Sotella was made from the dried, roasted corn flour. Corn was dried by first placing the ears of corn over a fire where they were frequently turned. After about ten or fifteen minutes the corn was cut from the cob and placed in the sun for further drying.

Food was prepared at the first light of day and eaten about sun rise. Soon after eating, the kettle was filled for dinner. Dinner was eaten around noon and again the kettle was put over the fire. From the noon meal till night, there was always food on the fire, ready to serve. Each person ate when hungry. Food was always ready to serve any visitor.

One of the customs of the Shawnee, was to always place food before a visitor. This guest may just have eaten with another friend but, there was no excuse for refusing to eat again. They sometimes ate together, but it was more common for each to take his own bowl of food and eat alone.

Each family usually did not eat the meat that was representative of their family totem. For example, members of the Deer Totem would not eat deer meat. Other meats not eaten were wolf, otter, and mink. These meats have very strong odors and flavors.

Instructing the Youth

The Grandmother's duty was to instruct the young girls of the families, in regard to the mysteries of life. The old woman would come to the young girl's lodge and say to her mother that she wanted to have a private talk with the girl. The rest of the family would then leave them alone together and the old woman would instruct her in everything connected with her coming change of life, how she was to care for herself, about her relationship with men, results to herself and friends of wrong doing and explain to her about the care of herself and child in motherhood.

In each village there would be an old man selected to give similar instruction to the boys. The parents did not attend to this matter at all, but left the subject entirely with these old people to instruct their children.

Government

The government of the tribe was made up of a Village Chief, War Chiefs, and a Tribal Council. The Village Chief was hereditary. When a Chief dies, his son, if he was of good character, was entitled to take his father's place. The Village Chief was responsible for all decisions relating to the welfare of his people. The War Chiefs can render their assistance, but in the Council they never precede the Village Chief.

Chief

The War Chief must earn his title for bravery. He must lead four war parties into enemy territory and be responsible for returning his followers unhurt. He must do this four consecutive times. If all of this was done, he can demand his right to be appointed by the other Chiefs and the Council.

In matters of war the War Chiefs lead their followers into enemy territory and are responsible for all the battle plans. He was the first to dance the war dance and declare his feats in battle. At the end of twelve such successful excursions, he no longer has to lead but can retire and only volunteer his services in future battles.

The Council are the older men of the tribe. They only offer advice based on past experience. There are female Chiefs appointed as War or Peace Chiefs. They always are mothers or close relatives to the principal Chiefs. These women do not accompany the men to war.

The Peace Woman's duties are to prevent further bloodshed when prisoners are taken captive. She also directs the preparation of feasts. The Peace Chief directs the cooking of the finer and smaller foods.

The War Woman's duties are directed toward revenge for the lives lost in battle. Other duties are supervision of planting corn and cooking of meat.

Crime and Punishment (Early, but not necessarily contemporary methods)

Crimes are dealt with by custom. Certain crimes denote certain punishments. When a crime has been committed the offending party is brought before the Chiefs and Tribal Council and the criminal is told what the punishment is for the offense.

1. Payment of a Debt: Creditors can take any property of corresponding value from the debtor.

2. Theft: Offender is severly reprimanded by the Chiefs for the first three such offenses. If he repeats the offense a fourth time, he is brought to the Council and whipped. If he continues his crimes he is turned over to the party which he has offended. Usually someone will destroy him.

3. Adultery: In the woman's case, she is punished by whipping, on the offending part of her body. She is then driven away by her husband.

4. Rape: Considered a crime but none of the relatives take revenge.

5. Incest: Highly criminal. Parties are rendered incapable of performing sex.

6. Murder: If a man kills another he must pay back the family for their loss. Relatives and friends help collect the payment. If he is disliked by the tribe he must collect the payment by himself. If he does not pay the debt, one of the relatives takes his life. If the murdered person is a female the crime is considered more henious, and the payment is doubled. If a woman kills a man, her relatives and friends always settle the debt.

Feasts and Ceremonials

The Shawnee have three festivals a year. The first occurs at the commencement of summer. Parties return to plant crops. This is the Stomp Dance. The second occurs at a time when the corn becomes edible. This is the Corn Dance. The third occurs after the gathering of crops, at the commencement of cold weather. This is the Bread Dance.

The Shawnee like all people are social beings, and after separation are happy to see each other. The Indians gather to talk, to make speeches, to eat, and to sing and dance.

Above information on Traditions, Customs, Folklore, and Origin of Shawnees was abstracted primarily from Spencer Joab Spencer, The Shawnee Indian: The Customs, Traditions and Folklore. Topeka: Kansas State Historical Society, 1910, V. 10, pp. 382-40.

The Journey of the Soul

Charles Bluejacket is authority for the statement, that the ancient custom was to keep a fire burning for three nights at the head of the grave of one just buried. A small opening was made from the mouth of the dead, to the surface by inserting a long rod through the newly filled grave, then withdrawing it. Provisions were also kept at the head of the grave for three nights. They explained this custom by saying it took three days and nights for the spirit to reach the spirit land.

The Shawnee Burial Complex: General Burial Customs

The body of the deceased is kept covered inside the dwelling house for about half a day after death, then prepared for burial. It is bathed and the extremities are tied if need be. It is then dressed in new clothes, including the man's or woman's shirt, either of buckskin or cloth, plain handsewn, and lacking buttons. These garments are provided by the blood kin of the dead. The hair is combed, and before burial the face is painted, a man's being painted variously or not at all, and a woman's having a round red spot painted on each cheek. After the body is dressed, it is laid supine, with the arms crossed over the chest, and is covered with a robe. It is then removed, feet first, from the house or tent where it was prepared and wrapped. Removal is through the regular doorway. The "tracks" of the corpse are "erased" by sweeping the ground or throwing out ashes either when the body is removed from the house or later. The corpse is laid south or southeast of the dwelling house, either on the ground or on a plank. The body lies supine, head west, feet east. Some of the possessions of the deceased are set beside the body.

The blood kin of the dead person are responsible for the funeral. The close kin of the dead choose a funeral leader or director; in case a man dies, the leader must be a man. He is the speaker during the burial rites. Two or three corpse handlers who also serve as gravediggers are selected, a woman always being among these. None of the gravediggers should be related to the deceased. A necklace is put around each gravedigger's neck.

Women cooks are also hired for the ceremony.

The funeral rites last four days. A vigil, either inside or outside the dwelling, is held beside the corpse during the first night. Disposal of the body may be on the first day after death; interment in the ground with head west, feet east, is the customary form of burial. A speech is made to the corpse as it lies outside in the yard. The body is then carried to the grave. The body is laid on its back in an extended position in the grave, head west, feet east, with a pillow under the head. Some divisions deposit a small amount of grave goods in the grave, others deposit none. The blood relatives of the dead walk in single file slowly around the grave, each person receiving from the director a small amount of native tobacco which he or she casts into the grave.

A burial address is delivered at the grave by the director or speaker. A grave house is built over the grave.

All mourners wash themselves with a plant decoction for purification. Gravediggers and corpse handlers wash themselves also, and are subject to special purificatory rites. A large feast is served to the funeral guests after interment. The gravediggers do not share in this but are fed separately. A few close kin of the dead remain with the surviving spouse, one kinsman staying to light a fire at the grave each night until the fourth-day ceremonies. This fire lights the spirit on its journey. The sticks for the fire are laid in an east-west line.

On the third night after the death of either an adult or a child, the mourners reassemble at the home of the deceased for an all-night vigil. A meal is prepared for the deceased and served to the dead and his blood kin, prior to or during this vigil. Eating this food is referred to as "eating the last meal with the dead." The vigil ends near dawn on the morning of the fourth day, at which time the spirit of the dead leaves this earth to go above. After dawn all the mourners undergo purification rites and have their heads washed. The dwelling and surrounding premises are also purified; the yard around the house is swept and new fires kindled. Distribution of the property which was laid beside the corpse prior to interment is made to the funeral attendants.

At the condolence ceremony the bereaved spouse sits near or between the watch fires, in the midst of the assembled mourners. The spouse and the attendant must remain awake the entire night; a pan of plant tea is set near them and at intervals the spouse's face is freshened with the tea to help him keep awake. At dawn the spouse's hair is washed and his face painted. New clothes are provided by the close blood kin of the deceased. This ceremony marks the end of the four-day period of more-or-less intensive taboos for the surviving spouse.

A series of taboos is imposed on all mourners during the four-day funeral rites. They must not change their clothes, wash their hair, or paint during this period. The spouse must also wear old clothes and should not paint or wash his face or perform his ordinary labor for four days.

Graves are dug about four feet deep, and have an east-west orientation.

Abstrated from Part I: The Shawnee Burial Company. Indian Historical Society, Indianapolis, Indiana.

ALTHEDA COOPER ALSO MADE A CONTRIBUTION TO THE INTERDISCIPLINARY CULTURAL APPROACH IN THE LANGUAGE ARTS CLASSES.

Altheda Cooper

Ms. Cooper effectively used materials from these sources to accomplish her objectives:

1. "Legends and Tales of the American Indian" - Troll cassettes
2. Young America - Level 13. Rand McNally, "The Eternal Flame of the Cherokees," A. G. Kelsey
3. Young America - Level 11. Rand McNally, "The Courage of Sarah Noble"
4. The Shawnee Indian: The Customs, Traditions and Folklore, Spencer, Joab, State Historical Society.

THE GOALS, CONCEPTS AND OBJECTIVES TO WHICH ALTHEDA'S STUDENTS ASPIRED ARE STATED IN THE FOLLOWING OUTLINE:

Goal 1: To demonstrate orally, knowledge of some language art skills by answering questions and giving examples, and to demonstrate in writing, knowledge of some language art skills using legends and facts about the Native Americans.

Concepts:

1. alphabetizing
2. capitalization
3. cause and effect
4. end punctuation
5. parts of speech
6. setting
7. word usage

Objectives!

1. After listening to the tape, "Blind Men and the Raccoon," students will alphabetize a list of words, selected from the tape.
2. Before listening to the tape again, students are instructed to listen for setting, cause and effect, to discuss with class after hearing the tape.
3. Students will listen to see how words listed in objective one are used: nouns, adjectives, or verbs, writing N,

adj., or V., respectively. Emphasis is placed on having a reasonable number of correct answers rather than trying to label every word.

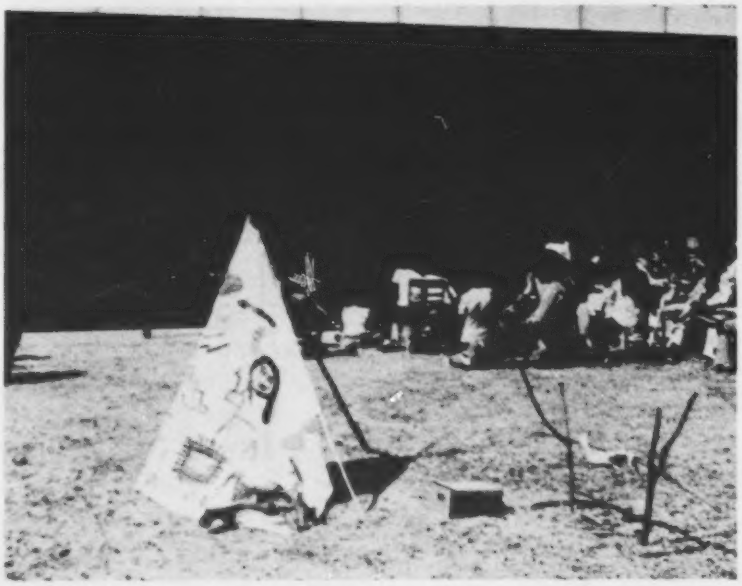
4. Students are given four words from the same list to use in creating sentences. Each word is to be used twice; once as a noun, once as an adjective.

5. Students will use a list of auxiliary verbs, and a list of eleven words from the words in objective 1, and volunteer to make sentences using words from each list together, the auxiliary verb must help the main verb given. The form of the main verb may be changed when necessary.

6. Each student will select four words from the list in goal 5, and write original sentences using auxiliary words.

Goal 2:

To express understanding of Legends and material used in social studies, by writing plays, poems, and stories, by illustration of scenes from certain areas.



Play

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Concepts:

1. writing skills
2. creative writing
3. illustrating
4. drama skills
5. organization

Objectives:

1. After reading legends from selected books at Station One, and listening to legends and stories on tape at Station Two, students will select a creative activity they wish to produce.

2. Students will decide with the teacher if selection is acceptable.

3. Students may select from one of the following activites:

a. Produce a play from one of the resources

b. To write and produce an original play

c. Write a story

d. Write a poem

e. Illustrate what they read

f. Illustrate own written work

g. Make props for plays other students write and produce

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Play Practice

Lesson Plan and Materials

Station 1: Books containing legends, poems, stories and factual information.

Station 2: Legends and stories on tape.

Station 3: Construction papers and colors.

Station 4: Rulers and scissors.

PEGGY DEMMITT, MATH TEACHER, MADE A VALUABLE CONTRIBUTION TO THE CULTURAL EMPHASES OF THE INTERDISCIPLINARY TEAM.

A question of interest to which Peggy addressed herself was: can math and Indian culture be taught together? Peggy started out with an Indian counting game. She focused on how to make it and how to play it. The game was called the "Peach Pit Game." Concepts from this game which Peggy wanted her students to learn were: "addition, following directions, team competition, and working together."

Peggy Demmitt

Lets see how Peggy accomplished this. One of the objectives she had in mind was to help students understand how the Indians used addition in everyday life. Peggy believed that if the students constructed the Indian game they would learn how to work together, how to use natural things around them, and other things of value.

The students began their activity by studying the background of the game and how it is played. They then made their own game by sanding and painting peach pits.

PEACH STONE GAME

By John White

This game is also called the Bowl or Dish game, after the shallow wooden bowl that is used. Here's the way it is played. First, you must prepare the "dice."

A set of six peach stones are prepared by grinding and polishing them until they are smooth. (Plum stones can be used). The Indians long ago used a type of standstone to grind them, but today one can use sandpaper and the rough parts can be taken off with a file. They are then polished by using animal fat, cooking oil or any kind of grease.

The stones are then prepared by staining or charring one side black. The other side is left in the natural state and is called the white side.

A moderate size wooden bowl is needed to contain the peach stones.

This is a team game, with the players seated on both sides of a folded blanket on the ground. The player takes hold of the bowl rim with both hands. He/she shakes it until the stones roll around actively. The bowl, with peach pits, is then slammed down on the blanket. The trick is to slam it hard enough so that all the stones jump in the air, but not so hard that they fly all over. The stones must land back into the wooden bowl. The scoring is as follows:

All stones land in the bowl black, or all white ... 10 points
Five stones are black, or five are white ... 5 points
Two stones are black, or two white ... 2 points

Each side should have an equal number of beans. These are used as counters and are provided at the beginning of the game in equal amounts. The game is usually played until one side has won all the counters. This might take days to achieve. It may also be played using a time limit. Any number can play the game. Classes may play other classes, or teams may be made up of four to six players to a side.

AFTER STUDENTS HAD EXPERIENCED SUCCESS AND FUN WITH THE PEACH GAME, PEGGY SAW THAT "DESIGNS WITH NUMBER PATTERNS COULD BE WORKED INTO A SECOND LESSON IN MATH."

Peggy's goals, concepts, objectives and activities are outlined as follows:

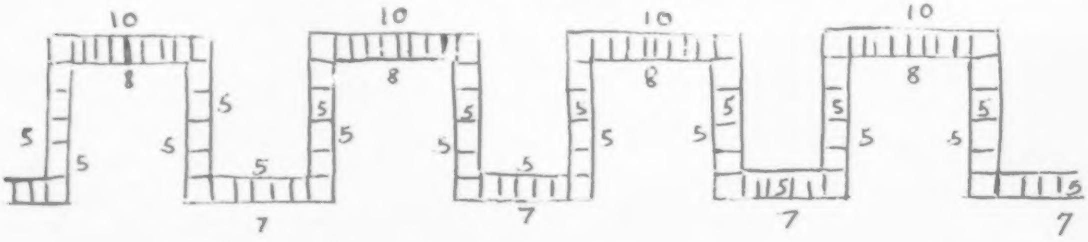
Lesson 2: Designs as Number Patterns

Goal:

1. To see that straight line designs are number patterns and symmetrical.

2. Through a straight line design the students will be able to pick out number patterns and symmetry.

Number Patterns: 5, 10, 5, 5, 5, 10, 5 5 5, 0 Top Row
5, 8, 5, 7, 5, 8, 5, 7, 5, 8, 5, 7 . . . Bottom Row



LESSON PLANS:

1. The students will look at various straight lined graphed designs and pick out the number pattern
2. Each student will be given graph paper and a ruler and will graph a simple border design and write down the number pattern.
3. Each student will graph his own Indian design on graph paper, color it and display it.
4. Each student will locate the symmetry on each other's designs.

THE "TEAM SCRAPBOOK WAS A SECOND MAJOR EFFORT IN WHICH PEGGY'S STUDENTS WERE INVOLVED

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Mrs. Demmitt and Class

Peggy's goal was to have the students learn to compile their work from "all" subject areas taught by the interdisciplinary team in an organized manner. The students would also learn the value of working together by planning and completing a team project.

To accomplish these goals and objectives one homeroom was selected to compile the scrapbook which would represent the best work from all the students being taught by the interdisciplinary team. Groups of five were assigned to gather the best work from each teacher working on the team. The students responsibilities include: (l) gathering the best material from their assigned teacher, (b) mounting the material into the scrapbook, (c) reporting on the material collected.

A second group composed of four members was responsible for drawing an Indian design on each page in the scrapbook. Students who wanted to design a cover could submit a design. The best design was chosen and that student was responsible for making that cover.

Selected students were asked to report on each special activity in which the team participated. Snapshots were taken of the various activities and mounted in the scrapbook. As a final product of all the efforts of many students the scrapbook was put on display.

Students Displaying Work

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APPENDIX

The Shawnee World View

The purpose of this report is to examine the nature of the World View Outlook of the Shawnees. Perhaps by gaining a greater understanding of their perception of the world or cosmos, a greater understanding of their culture will be obtained.

Historically, explanations of the cosmos by widely divergent cultures have followed two fertile methods, that is, the mythologic and the scientific. In the former, all natural phenomena are explained in terms of analogies based on inner subjective human experiences with the cosmos as an extension of one's self. Measurements of time and distances are based also on subjective analogies such as "so many sleeps" or "so many paces." Ultimately, a world view examination based on subjective analysis, usually leads the investigator to discover in himself and his fellow man will and design. Personality becomes a causative factor in understanding and explaining the natural world and hence all phenomena come under the aegis of acting, willing and designing personages.[1] The ancient Egyptians, for example, explained the transit of the sun as the willful act of the deity RA who rowed his ship across the heavenly seas.

The other approach to explaining and understanding nature is through the scientific method. In this method, which developed and grew out of the mythologic stage of philosophy, natural phenomena is explained in terms of an orderly succession of events based on verifiable objective data. Nature is explained by analysis and invention based on the findings derived from nature itself as an independent, intrinsic entity. Explanations based on supernatural causation is avoided. In this scheme of things the Newtonian World View holds that the sun and all universal bodies move and are held in orbit by an impersonal force called gravity, a force that is the inherent nature of matter to attract all other matter.

If this very cursory interpretation of the two philosophies is accurate then the Shawnee must be placed in the camp of the mythologic. The Shawnee philosophers held that the creation of the universe and all things in it, including the earth and its people, was the work of the female deity called our Grandmother (kohkomheena).[2] Our Grandmother is to the Shawnee their supreme deity among a pantheon. She is benefactor and protector of the Shawnees. Our Grandmother uses a "sky-window" through which she monitors the activity of the Shawnee to determine whether they are obedient. From her quarters she controls natural events such as movements of wind and weather. Legend has it that in her place of residence she weaves a vast net called Skemotah which when completed will be used to gather in all those whose good behavior warrants and thus be taken to the happy hunting grounds and then the world will come to an end.[3] Verification of the existence and location of Our Grandmother rests on the subjective accounts of Shawnee persons who have made a journey to her living quarters. Below is a quote taken from an account of four visitors to Our Grandmother:

> When the four mortal visitors...arrive at the door of the typical Algonkin bark house in which our Grandmother lives, they find her sitting on a sleeping scaffold weaving a basket (skimota)...[4]

The report goes on to say that the visitors held a conversation with Our Grandmother who subsequently tires of their talk and then prepares for them a fine meal in the Shawnee tradition which they were unable to entirely consume.[5]

As was noted earlier universal and earthly events were governed by a Shawnee pantheon which included Our Grandmother and also another Supreme Being known as Maneto who could bring good will or weak ill on the Shawnee depending on their behavior.[6] A good example of this importance of proper behavior is the Shawnee Bread Dance. The Bread Dance which is one of the most sacred rites (Tak-u-wha Nag-a-way) implores the Great Spirit to give the Shawnee bounteous crops and a prosperous year. The more vigorous and merry the spirit of the participants the better the Great Spirit would look out for them.[7]

Weather, especially wind currents, rather than being controlled by the mechanics of a mobile earth, followed the dictates of a deity. Our Grandmother's grandson, Rounded-Side, helped to develop cumulus cloud formations.[8] Cyclones were caused by the commands of a deity called Cyclone Man who was a creation of Our Grandmother.[9]

The Shawnee did have a classification system in which their philosophers divided objects into two general categories, i.e., superior and inferior. Nearly all animate beings were classified superior while inanimate things fell into the inferior category.[10] Fire held a very high classification since the Shawnee believed that it was the connecting link between the natural and supernatural worlds. It was further held that life in the body and fire on the earth were one and the same and that both proceeded from the same source.[11] Smoke from fire was considered a vehicle by which to transmit prayers to the Creator.[12]

In matters pertaining to the healing of the sick, herbs and plants were used for medicinal purposes. When a person was sick, however, and knowledge of his cure was lacking, the use of medicinal herbs became ancillary to the influence of a prophet or medicine-man. The medicine-man would call upon various spirits who would then converse about the condition of the patient and his sickness. From the information gained from the conversation the spirits would then inform the medicine-man on the chances of the patient's ability to recover.[13]

In matters of time and record keeping the Shawnee had no almanacs or calendars, and records of time were kept only in memory. Thirteen moons made a year, and dates were kept by the waxing and waning of the moon.[14] The periods of time such as at dawn, sunrise, or when the sun was high overhead, or low in the afternoon sky, at dusk, and at the setting of the sun were all significant times to be observed.[15]

The migration of birds received the attention of the philosophers. An account of the battle between Ka bi bo no ai and Shingabis, as told by an Algonkin philosopher, illustrates the robust quality of mythological philosophy. As the story goes, Shingabis, the prototype or proganitor of the water hen, one of the animal gods, engaged in a fierce battle with Ka bi bo no ai. The latter could not defeat Shingabis and consequently all the birds were driven from the land but Shingabis. Whenever Winter-Maker brings his cold winds, fierce snows and frozen water, all the birds leave for the south except Shingabis and his friends. Thus the birds which remain in the north during the winter are known as friends of Shingabis.[16]

Footnotes to Shawnee World View

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2. Voegehin, C. F., "The Shawnee Female Deity," *Yale University Publications in Anthropology*, No. 10 (1936), p. 3.

3. Galloway, William Albert, *Old Chillicothe: Shawnee and Pioneer History*. *Conflicts and Romances in the Northwest Territory*, (Xenia, Ohio; The Buckey Press, 1934), p. 177.

4. Voegehen, p.5.

5. *Ibid*.

6. Galloway, William Albert, p. 177.

7. Alford, Thomas Wildcat, *Civilization*, (Norman: University of Oklahoma Press, 1936), p. 56.

8. Voegehin, p. 9.

9. *Ibid*., p. 12.

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11. Emerson, Ellen Russell, *Indian Myths or Legends, Traditions, and Symbols of the Aborigines of America* (Minneapolis: Ross & Haines, Inc., 1965), p. 108.

12. *Ibid*., p. 107.

13. Spencer, Joab, "The Shawnee Indians: Their Customs, Traditions, and Folk-Lore," *Kansas State Historical Society*, Vol. 10 (1910), 382-401.

14. Alford, p. 15.

15. *Ibid*.

16. Powell, p. 27.

SOURCES FROM WHICH (WHOM) MOON SCHOOL TEAM LEADERS OBTAINED MATERIALS AND ASSISTANCE

Moon Middle School - Shawnees

Judith Flores - Tommy Thomas, Team Leaders

1. People Resources

Nina Fields, Moon Middle School Indian Guidance Community Worker
- Located Mr. Herman Littlecreek as Shawnee Community Resource
- Assisted in presentation of Mr. Littlecreek
- Cooked Indian Fry Bread
- Advised and gave selected opinions on available films.
- Presented Indian student Dancers for Brotherhood night

Bettie Hwang, Moon Middle School, Technical Advisor for Staff
- Read research materials, outline of the objectives, goals and activities for unit.
- Gave advice through discussion of said materials on how best to measure the objectives of meeting the unit goals
- At my request observed aspects of ongoing unit

Bettie Hwang

Rev. Dan Sexton
- Spoke to classes about Shawnee customs and traditions

Marcellus Williams - Oklahoma Indians Affairs Commission
- Helped with linguistic parts of program
- Provided insights into culture
- Shared artistic abilities with students

Mary Lee Erwin - Historical Archives, Oklahoma Historiccal Society
- Assisted in identifying and locating cultural materials

D. Duane Cummins and Paul Denman - Curators George Shirk Collection
- Assisted in identifying and locating cultural material

Grace Rogers, Bilingual Teacher Aide
- Read research materials, goals, objectives and activities
- Assisted in explanation of lectures in Spanish when necessary
- Aided in assembly of activity projects and materials
- Translated into Spanish some aspects of Vocabulary and Shawnee Folktale
- Gave presentation on Guajira Indians of Venezuela when unit focused on diversity of N.A. Indians

Grace Rogers

Thu Nguyen, Mr., Bilingual Teacher Aide
- Read research materials, goals, objectives and activities
- Assisted in explanation of lectures in Vietnamese when necessary
- Aided in assembly of activity project and materials
- Translated into Vietnamese some aspects of Vocabulary and Shawnee Folktale

Thu Nguyen

Maria Dison, Bilingual Community Guidance Worker, Moon Middle School
- Participated in excursion to Cowboy Hall of Fame
- Assisted in Unit on scheduled visits and attended presentation
- Assisted in Brotherhood Night presentation

Martha Hayes, Principal, Moon Middle School
- Promotor of Multicultural Education
- Gave full support towards completion of project units

Herman Littlecreek (Absentee Shawnee)
- Read research materials
- Taught me to pronounce Shawnee vocabulary

- Gave me the Shawnee numbers from 1 to 10
- Sang Shawnee religious chants for students
- Discussed annual Squirrel Hunt and Bread Dance at Little Axe

Estelle Washington Littlecreek
- Attended two interviews with Mr. Littlecreek
- Prepared Shawnee Indian Corn Soup and Indian Fry Bread for student participation and consumption

Thomas Irey, Moon Middle School,
7th Grade Science teacher
- Researched materials for Teams
- Provided assistance and advice

Thomas Irey

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III. Films

North American Indian Legends. 21 min. Available from: BFA Educational Media, 2211 Michigan Avenue, P. O. Box 1795, Santa Monica, California 90406. Legends of American Indians which describe tribal traditions and explains natural events. A good tie-in for the Shawnee "sky window" concept and how corn came into the world.

Minority Youth. 12. min. Available from BFA Educational Media, 2211 Michigan Avenue., P. O. Box 1795, Santa Monica, California 90406. Film focuses on the problems of an Indian youth and his identifcation in school with textbooks and peers.

For additional bibliography see Bibliography at conclusion of "World View," pp. 172.

*Books in the George Shirk Collection, Oklahoma City University's Library. Thanks to Dr. D. Duane Cummins, Curator 1977 and Dr. Paul Denham, Curator 1978 for their help and time.

SECTION III

WHAT THE PARTICIPATING TEACHERS SAID ABOUT THEIR INVOLVEMENT IN THE DEVELOPMENT AND TEACHING OF NATIVE AMERICAN MATERIALS

SECTION III

THE SEVEN TEAM LEADERS WERE ASKED TO RESPOND TO THE FOLLOWING QUESTIONS:

1. How successful was the unit from your viewpoint? From the viewpoint of your students?
2. What advice do you have for teachers who may wish to do a similar unit?
3. In what way(s) were students involved in the collection of data?
4. In what ways did administrators, other teachers, parents, and community persons become involved in this project?

* * *

The following pages give each teacher's response to a specific question:

QUESTION: HOW SUCCESSFUL WAS THIS UNIT FROM YOUR VIEWPOINT AND FROM THE VIEWPOINT OF YOUR STUDENTS?

Polly Fazekas - I felt the unit was a success and I enjoyed the involvement with another class other than my own. I personally feel these curriculum are a great start. I learned a lot. Most of the students, especially those of Indian ancestry, were enthused with the idea of a unit concerning Indian culture.

Judith LeBlanc Flores - I felt the unit was successful on the whole. The students enjoyed gathering data on the diversity of different tribes. As for the study of the Shawnees, the students most liked the Shawnee language activities, folktales, tracing the migration of the Shawnees to Oklahoma, and studying about Tecumseh's unit theory and efforts. The preparation and presentation of this unit has contributed to my professional growth and given me further insights about contemporary and historical Native American problems.

Penny Goldesberry - The unit appeared to suit the interest of first grades and they seemed to thoroughly enjoy it. One youngster said that he felt Ka-zhi-ga was like a friend to him. After the close of the unit, the children continued to ask for more stories.

Linda Mason - The unit was successful mainly from the viewpoint of having my Indian students take leadership roles, introducing guest speakers, bringing displays, etc. The second greatest success of the unit was the fact that all of the students realized that there is little difference in structure of Creek families and their basic needs and wants.

Statements of students on the post-test:

1. I learned how Creeks feel about themselves. (This answer came up on all but two papers).

2. I enjoyed eating the food. It was different but good.

3. The medicine man was really good. He made me want to try some of their medicines.

Norma Perdue - The unit gave both Indian and non-Indian students a better look at some of the points previously taken for granted. The unit was very successful. The students and I learned a great deal and at the same time it was a "fun-learning situation."

Tommy Thomas - From the standpoint of total involvement, I think it was very successful. The teachers on the team worked very hard and cooperated well to meet the needs of students. A wide variety of activities were built into each subject area and team project.

Students were very well behaved during all activities. Within classes we had very few discipline problems, which indicates that the students were actively involved. We did not know until we taught this unit, that we had many students with mixed parentage. It seemed that these students became more confident in telling others about their backgrounds during the time of the unit.

Mary Young - The students showed a great deal of enthusiasm during their study. They produced some excellent books as a result of their study and very surprisingly asked Mrs. Cheshewalla if she would hold a class in finger weaving during the summer so that they would be able to attend.

I am sure that I will see them at the Osage Tribal dances in Pawhuska, and that they will be more able to explain to their parents and people visiting actually what is taking place. They consider themselves authorities on the dances, as well they might be, because they know more about the dances than most people in Pawhuska.

QUESTION: WHAT ADVICE DO YOU HAVE FOR TEACHERS WHO MAY WISH TO DO A SIMILAR UNIT?

Polly Fazekas - Don't feel inferior or incompetent to get involved. Most everyone will be helpful. I feel Indians are proud of their heritage in some areas and want to show it. The elderly Indians, especially enjoy reminiscing about the past.

Judith LeBlanc Flores -

1. Send a general bulletin to your entire school staff asking for information on research materials and resource personnel. I was very disappointed at not being able to obtain more adult Shawnee Indian resources. Also canvass students in the same way. Untapped resources were discovered at the end of the unit.

2. Literally hound the representatives of Indian education and advisory personnel so that follow-up contributions can make your unit more fruitful.

3. Call and remind resource people the day before their presentation to avoid mishaps.

4. Make sure you have more than one camera, recorder, projector, etc., on hand in case of malfunction.

5. Contact your Advisory Committee, Indian Counseling Agency, and Title IV personnel about adult Indian resources as many are familiar with languages, songs, dances, etc., of other tribes.

6. Because of time involvement in locating resources and collecting data, you must plan on at least five to six months of ongoing preparation and involvement and at least ten days to two weeks for actual teaching of units.

Penny Goldesberry - Any teacher who has three children, is doing private tutoring, taking out of town night graduate work, has a Brownie Troop, and teaches school daily should have his/her head examined for attempting to write an extensive unit. However, because the Human Relations Center at the University of Oklahoma has been very, very patient, it has been a lot of fun and extremely interesting.

Linda Mason - My greatest experience was learning to be patient and let things move at their own pace. Also, I learned to listen to the advice of the Native Americans regarding how the rural Creeks would respond to an outsider asking personal questions.

Norma Perdue - The advice I would give to other teachers would be to start organization of materials and sources early. I certainly learned many things about the Creeks and Indians that I had not even thought about. Many things that I took for granted or assumed, were totally wrong.

Tommy Thomas - The research takes a great portion of the time. Places like the Historical Society and Library are only open when you are teaching. Weekends are not enough time to search for materials and write them up. I suggest that the summer would be a more appropriate time for research and implementation of the material after school starts in the fall.

I found I had a very large amount of paper materials. I finally devised a box file to keep materials separate. This file box made it easier to locate materials when I needed certain items.

Nina Fields, our Indian Counselor, helped contact Indian resource people. It helps to know Indian people who will speak in your behalf. I simply got no response to contacts I made alone.

Team teachers helped teach material. I would have taught the material, but it would have been out of my content area. It was much more effective by having each teacher teach the material in their area. Students gained by learning whole concepts, instead of sections. Students get a larger choice of activities when more than one teacher is teaching the material.

As I said before, we could have used another week to tie up all the loose ends. We did not get our display put up. All the materials had not been put into the scrapbook, but, each class will finish the projects when we return to school after spring break.

Mary Young - I would hope that a teacher would try to make the unit exciting. Use imagination, present it in such a way that it is interesting, guide the class through the unit because a Native American unit is going to be foreign to about 70 percent of them, and above all, don't even undertake the task if less than enthusiastic.

I would have one very strong piece of advice for team leaders and that is to follow the wishes of people who provide information. When they tell you not to mention something that they have said, don't.

I can say that it has been quite a job, but I've enjoyed it.

QUESTION: IN WHAT WAYS WERE STUDENTS INVOLVED IN THE COLLECTION OF DATA?

Polly and Stanley Fazekas - Students were asked to think of and tell the rest of the class about any Indian ancestry and/or customs. Students collected artifacts and literature from relatives. These artifacts were then discussed by the class. Some of the artifacts were traced back along ancestral lines for six generations. Literature and word-of-mouth accounts of superstitions and legends were a source. Pictures of Osage costumes and villages were drawn.

Judith LeBlanc Flores - Book reports on any Native American tribe (Canada to tip of South America) were assigned two weeks prior to the actual unit presentation (See Book Report Form attached to Objectives and Goals). Several found some excellent resource materials in Moon's Library (see Step VI). Others also helped locate pictures and drawings which were later used to decoupage posters for the bilingual lab classroom. Another discovered the National Geographic Map of Native American diverse stocks which was hung in the classroom and used as a reference to pinpoint regions and/or geographical locations. Some brought materials from their homes thus involved their parents in discussion and discovery.

Penny Goldesberry - The first grade students were actually too young to gather data or discover sources but many students did bring items to class that related to Indians. It was not always Osage things but the students were excited about the unit and told their parents.

Linda Mason - Most of the data collected was done by team leaders and members of the Creek Nation.

Norma Perdue - The class used the data that was collected for them.

Tommy Thomas - Data was prepared before the unit was taught, but students worked on reports in social studies while researching Tecumseh. The students also did outside reading on Native Americans in language arts. One student checked out a book from the Historical Society with photographs of Native Americans to share with the classes.

Another student, Angela Sexton asked her grandfather, Reverend Dan Sexton, to come to the school. He came dressed in headdress and brought Indian blankets, beadwork, and Indian jewelry. He spoke to the students about the different items and about what Indians were doing now in Oklahoma. He answered questions asked by the students. Angela also sang her Native songs in class. She had a beautiful voice and the students responded very well. Ms. Stanley, her teacher, said "Angela just took over the class and taught the students about her music." In the past Angela was not very aggressive and we were very happy at the way she responded.

Mary Young - I have a theory about teaching. It is a teacher's duty to make school interesting. The student should be guided through a learning situation. The student does not learn when asked to do things without guidance... he becomes exasperated and loses self confidence.

Based on the above philosophy I did not ask my students to do the collecting of data because our study of Osage history and culture was a foreign subject to them. Perhaps if they had been in high school I would have asked some of the confident students to interview people.

There is still that hesitance of Indian people to not give information to just any person.

QUESTION: IN WHAT WAYS DID ADMINISTRATORS, OTHER TEACHERS, PARENTS, AND COMMUNITY PERSONS BECOME INVOLVED IN THIS PROJECT?

Polly and Stanley Fazekas - Parents were asked to come to class to show any article consisting of Osage heritage and to view bulletin boards. The administrator, Mr. Arnold, offered assistance in any way possible and supported team members.

The Advisory Committee composed of Violet Willis, Virginia Crown, Holly Redcorn, and Tim Clark suggested some good sources.

Judith LeBlanc Flores - The principal offered to help in any way. She arranged for substitute teachers when necessary. Ms. Hayes and Betty Hwong both provided assistance and encouragement. The other team leaders, Tommy Thomas and Tom Irey were most cooperative in sharing research materials and in maintaining contact. The type of cooperative effort provided by team leaders, the administrators, librarians, and bilingual teacher aides had great rewards.

Penny Goldesberry - The Advisory Committee members were helpful. The administrators at Pawhuska were pleased that Polly, Mary and I were participating in the project and suggested several resource persons.

Linda Mason - I called the parents of each student participant and made them aware of what we were planning. The students who brought Indian displays and food were a result of parents getting together and making this contribution.

The committee members, Mike Fry, Larry Soweka, Ruth Jones, and Polly Teehee were helpful in identifying resource people. Mr. Perdue, my principal, was very receptive to the idea, and offered release time if needed. He also offered to present the project to civic clubs of which he was a member.

Norma Perdue - Twenty-five Creek communities were interviewed by a committee selected by the Creek Tribal Council. A questionnaire, prepared by the same group, was given to the committee for the survey.

Administrators were very helpful in giving us time in which to use the units.

Chief Cox, the Creek Indian Chief, also gave of his time to help us. The Creek community helped us a great deal, and we could not have asked for more cooperation.

Tommy Thomas - Administrators gave permission for team projects and activities, and attended plays. Some parents sent Indian artifacts to class with students. One parent spoke to the team.

I feel I have learned as much as I have taught. Many people helped to implement the program. Without a cooperative team, one willing to take time from the regular curriculum, to plan team activities, to deviate from classroom management, to provide students with alternate lessons to meet the varied needs of the students, this program would not have been the success I feel it was.

Mary Young - Parents were aware that their students were studying Osage history and thought it an excellent idea.

The parents belonged to the various civic organizations in town so that was how the civic organizations were involved. It was also publicized in the local paper.

I had no difficulties in getting resource people, although I think a non-Osage may have had some problems. The administrators and advisory committee members were very helpful.